THE Coronation of David:

Wherein out of that part of the *Historie of* David, *that sheweth how* he came to the Kingdome, wee have set forth unto us what is like to be the end of these troubles that daylie arise for the Gospels sake.

By *Edm. Bunny.*

Psalm. 89.20.

I have found David my seruant, with mine holy oyle have I annoynted him.

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1588.

p. A16. 356† 380*

BRITISH MUSEUM

¶ Vnto the right honorable, Henry, *Earle of Huntingdon, Knight of the most noble* order of the Garter: L. President of her Ma. Counsell in *the North parts established; and Lieutenant Generall* of her Ma. people, and forces there.

IT is sufficiently knowne to vs all, that of late yeeres the Lord hath diuersly exercised vs, vnder his gentle chasticing hand. For hauing touched vs before in our cattle & corn; and, that more is, in certaine daungerous, straunge, and vnnaturall practices against our Soueraign, tending to the ouerthrowe of vs all: now of late he hath threatned vs with hostilitie and forrein inuasion, and with the worst, that a proud, an idolatrous, and an insolent people is able to do. Wherein although hee hath not forgotten vs cleane, but in the middest of those threatnings, hath hitherto vsed great mercie towardes vs, yet do we our selues plainly perceiue, that as yet he hath not left off calling vpon vs, but still doth put vs in mind of our wayes, as otherwise also, so especially by hostilitie now, and by the continuance of our enimies malice against vs. In which case so long as we stand, it is needefull we take good heede to these two thinges: that the cause be right wherein wee stand, and that we our selues do take it in hand in such sort as we ought to doe. The equitie of the cause both is now, and euer hath beene so plaine in it selfe (seeing that it is for the Ghospels sake, that so they bende them selues against vs) that when of late I entred into a deeper consideration of these callings of God, and thought it needefull to set foorth somewhat concerning the same: yet notwithstanding I then

thought it needelesse to bestow any labor in beating out that which was plaine ynough in it selfe, and rather chose to imploy my pen in the other, to shew in what sort this good cause of ours should be taken in hand of vs. Whereupon I did then set foorth an admonition out of the Prophet Joel, *the better to gather vs neerer to God, by occasion of the scarcitie wherewith at that time wee were something touched: a text that then did, not onely in respect of that scarcitie, but otherwise also, and yet doth fitly agree to these present dayes, and out of which we might take to our selues, both then and now, instruction and comfort in plentifull measure.*

Since which time I haue often marked, that what by our enimies themselues, & by their fauourites that are among vs, and what by the weaknesse of diuers of vs likewise, there is such a desperate fear conceiued of many, that they are vtterly void of any good hope, that these our troubles may be ouerblowne, or at any time sorted to prosperous end. For the enimie (we see, and often haue founde) whensoeuer by his owne strength or our loosenesse he doth hope to preuail, is then passing full of presumptuous boasting and resolute threates. Their fauourites also doe as redily then get holde thereof, and helpe them forward the best that they can: euer blowing such terrors abroad, and, for the most part, encreasing them also, & euer casting, wheresoeuer they come, great perils themselues. And when they are foiled, and haue gotten the worse, and finde that God in those their attempts is flatly against them: yet doe they not thereupon leaue of and turne vnto him: but euer continue their former malice, and busilie repayre their forces againe. Among vs likewise as there be some, that by such occasions drawe neerer to God, and acknowledging that our sinnes deserue, that we should be cleane cut off, doe neuerthelesse, in the goodnesse of the cause, and the mercies of God, conceiue good hope: so are there others, that refusing the comfort that those groundworkes do yeelde, do so much relie on the iust desert of our sinnes, and the seueritie of God against it, or being of a timerous nature, are stroken with such feare by the enimies threates and continuall malice, and by the great perils that their confederates do cast at home, that they haue left them no hope at all, but verily thinke that in the end all will be naught.

Hauing therefore already done my endeuour, by my former admonition out of Joel *to stir vs vp to a sensible feeling of those graci-*

ous callings of God, & vnfeignedly to turne vnto him: I haue nowe thought good, out of some one text or other for to declare what comfort the faithfull may iustly conceiue, out of the nature of the cause that we haue in hand, being as it is, for the gospels sake, that we are so much maligned. For which matter I haue made choice of that part of the historie of David, that sheweth how he, being annointed of God to the kingdom, neuertheles could not come vnto it, but thorough many perils, & with much busines before. But although hee were kept out for a season, and had many lets (for a long time together) cast in the way: yet in the end he came to the crown, and had it confirmed vnto himselfe and his line for euer. In which storie we may see, as it were in a table, both what crosses we must looke for to becast in the way of the gospel now: & how notwithstanding it shall preuail in the end against them all. And as it was the godlesse and loose gouernment of Saul, that gaue that occasion of remouing that same, and of the bringing in of the godlier regiment of David: euen so, in the late days of ignorance, the gouernmēt of most of our princes hath bine such, so far short of that which it should, as that it ought to be lesse maruel to any, if now it the be pleasure of God to aduance the gospel (the scepter of the sonne of David) to reforme whatsoeuer before was decayed. Which storie lieth in the latter part of the first booke of Samuel, & in the beginning of the second: for which cause also (seeing that it lieth altogether within this compasse) therefore haue I but seldome set down in my quotations the name of the Book, but the chapters, & verses only. And seing that it goeth of this matter only (wheras there are many other stories & places of scripture besides, that would yeeld the self same cōfort) therfore haue I thoght The Coronatiō of David, to be the meetest name for the treatise.

Now, such as it is, if it please your honour to accept in good part, I thought it my duetie, for to offer the same vnto you. For beeing of this mind, that as I wish the benefit therof vnto al, so notwithstanding I speciall, wish it to the people here, such as belong to your Ho. Liuetenancie (to whō I also, in diuers good respects, am most bounden) in al these parts I was not able to find any one, that was more exercised in these affairs: or to whom my self (in al humble duety) was more beholding, or vnder whose protection I could rather wish the same to come foorth. Which although I had finished and sent vp to the print before, to haue come foorth the last terme, before the

attempt

attempt of this late forrein inuasion: yet, by reason that (vpon some priuate respect) a small occasion was taken by such as should print it, to require my further aduice in one speciall point, the long vacation that hath come betwixt, hath easily brought to passe, that it could not come foorth till now. In which mean time, the daunger of the forrein inuasion (God be thanked) is grown to be litle, and the feare thereof with vs much lesse. But yet notwithstanding, neither is that daunger clene remoued, neither may we looke for any other, but that still they will bee doing with vs, if they may get vs at the aduantage: and, besides that, we may in this one attempt of theirs (being so much broken as alreadie, and but hitherto it is) see some part of that trueth, that out of the Scripture is in this Treatise deliuered vnto vs. Which things beeing considered, although nowe it come foorth somewhat with the latest in some respect: yet in others I doe not doubt, but that it may, and will bee thought, nowe also to come foorth fitly ynough.

I graunt, it were to be wished rather, that neither now, nor at any time else, there neede to be any vse of this, or of any such like, but the causes remaining, the effect also must needes continue. Our enimies will bee enimies still: the seede of the serpent will euer lye in waite, for to annoy the seede of the woman. Though now they bee foiled, and often haue beene (yea, and though they had bene cleane ouerthrowne): yet notwithstanding they will not giue ouer, but cast about it againe for some other aduantage, and redily take it, whensoeuer it falleth into their handes, so long as they are not yet subdued vnto the obedience of the Gospell, but remaine enimies stil, there is nothing els to be looked for of them, but that on al occasions they will be readie to exercise, whatsoeuer enmitie they are able against vs. We also on the other side, haue many thinges among vs that should be amended, which we are not disposed to amend, nor so much, as to heare of them neither. Hauing found the spoile of many of our Churches in our late Monasteries and Chaunteries (as apparant dens of theeues, as euer were any) wee are not therewith contented. Those that are left we suffer their Patrons (if they bee greedie, and wilie withall) to abuse at their pleasure. Whereby God is robed of his glory, and the people of their saluation. We suffer also mercilesse men, daily more and more to eate vp the pore: to dispeople fermings, and townes, and to take in all to them selues. If there-

fore

fore there were no more but these thinges onely (which in deede I take to bee the greatest): yet were they sufficient, without any other, so strongly to cry to the Lorde for vengeance, as that it may be no maruell vnto vs, if the Lord do still raise vp enimies against vs. If needes wee will spoyle the Lordes houses heere, and his people withall, both of his word, and of their owne liuings, and will not restore, nor grow to amendment: the more that we doe such thinges our selues, the lesse may we maruel if the Lord send in enimies to do the like, and to be auenged on the Lords behalfe, of that which we mean not to amend.

Being therfore so likelie a matter as it is, that some heauie iudgements of God are growing against the vngodlie that are among vs, (and so consequently much businesse to al, one with another indifferently) and being so certaine, that the Lord is euer wont to exercise those that are his, it cannot bee but to needefull purpose, that this kind of argument should be debated: that so the godly may see what securitie is layd vp for them, and others likewise may know of that refuge, whensoeuer they are disposed to vse it, and turn to the Lord. And so now hauing sayd, what I thought most needeful, to expresse the cause & generall end of the Treatise ensuing, I am not to trouble your Honour any further at this present: moste humblie beseeching the Lord of his goodnesse, that as nowe alreadie these many yeres he hath bestowed great blessings on these parts by your godly, milde, and prudent gouernment, so it may please him long to continue your L. among vs, and to encrease all his graces and mercies towardes you in Christ Iesus. At York, 28 of August. 1588.

Your Honours most humble
in the Lord,

Ed. Bunny.

A Table declaring what is the Method, or maner of handling the matter ensuing.

- Besides the enterie into the Treatise, in the first Section, and the Conclusion, Praier, & Psalms, in five of the last: wee have heere set downe, out of the historie of Davids advancemēt, what hope we may conceive (in these troublesome times) for the like advancemēt of the Ghospell also: and
  - First, out of that which is alreadie done with us: because it doth so fitly agree with that which was done for David before: But heerein,
    - First, how God did bring him foorth, to be in a readines to enter into the kingdom, when the time should come. Sect. 2, 3.
    - Then, how he brought him unto the Kingdome, but heerein,
      - First, of his persecutions, which were chiefly two. Sections 4. 7.
      - Then, how God performed his promis unto him: first bringing him unto some part of the Kingdome, and then to the whole. Sect. 8, 9.
  - Then, concerning our further hope, to have the Gospell yet better aduanced,
    - First, it is declared, what course it is, wherein we may conceive such hope. Sect. 10, 11.
    - Then, how to answere certain objections that may be conceived against it, upon the difference that may be supposed to be, betwixt his case, and ours. Concerning which,
      - First wee are taught, that in such case there is with God no regard to that matter. Section. 12.
      - Then it is further shewed,
        - First, as touching Davids owne person, that hee also was not without his infirmities. Sect. 13.
        - Then, as touching his Kingdome, that ther was not more neede of it then, for wāt of better government in Saul, than there is now for the like cause also. Sect. 14, 15.

The Contents of the Booke ensuing,

gathered after so playne a maner, as best may serve to leade on the simpler sort unto the *better understanding* of it.

CONcerning those troubles that are for the Gospels sake, first it is set down generally, that out of the Scripture it may sufficiently be gathered, whereunto they are like to sort themselves in the end. Sect. 1.

Then, out of this part of the storie of David it is declared, that as David was Annointed unto the Kingdom: euen so (in some sense) is the Gospel also. Sect. 2, 3.

Likewise, as David was grieuouslie persecuted, before that he could attain to the Kingdom: that so it hath bin, and yet is, with the Gospel of Christ. Sect. 4, 5, 6, 7.

And that as David was afterward brought, first to one part of it, and then to the whole: so the Gospel, being in such sort aduanced as alreadie it is, is therein as likely also to be further aduanced. Sect. 8, 9.

But yet that we are to await this goodnes of God, in such a course as David did. Sect. 10, 11.

And so doing, that we neede not to doubt, for that such aduancement of his glorie standeth not on our worthines, but on his goodnes also. Sect. 12.

And though it did, yet that there is no such difference betweene David then, and the children of God now, because that he also was subject unto great infirmities. Sect. 13.

Besides all this, that the want of gouernment in the

world now, doth asmuch require the advancement of the Gospel to make supplie: as the want of government in the daies of Saul, did then need the kingdom of David. Sect. 14,15.

Divers examples of the like works of God, brought in: and applied to our comfort. Sect. 16.17.

A Praier to that end; going upon the whole storie. Sect. 18.

How David exercised himselfe to Godward in those his troubles: and what Psalmes they are which then he made. Sect. 19,20.

FINIS.

The Coronation of *Dauid.*

1

HOw great broyles at this day are rayſed in theſe parts of Chriſtendome agaynſt the Ghoſpell of Jeſus Chriſt, and how (as yet) they are like to continue, becauſe that new and freſh troubles do continually follow hard vpon ſuch as are gone before: is a thing in it ſelf ſo plain and euident, that no body at al, would he neuer ſo fayn, can be ignorant of it. Inſomuch that as in the lake Genazereth the wind and the ſea did both together ſeeme to conſpire agaynſt that Bark, wherein Chriſt was with his diſciples, for to haue drenſhed and drowned them al; the wind ſtirring vp and rayſing the ſea, the ſea getting vp and growing rageous, and both together furiouſly beating with al their might on that ſeely veſſel: euen ſo now alſo, euer ſynce it pleaſed the Lord to vouchſafe vs the Ghoſpel agayn in ſo plentiful maner, al the powers and ſtates of the world haue redily bent themſelues agaynſt it, thoſe that are eſpecially led by the ſpirit of error, and haue a mouth giuen them to ſpeake proud things, ſtirring vp both Princes and their people agaynſt the truth; thoſe Princes likewiſe, and their people with them, willingly taking that quarel in hand, and both together, with might and mayn ruſhing vpon the word of life, and earneſtly labouring (al that they may) cleane to ſuppreſſe and extinguiſh the ſame. Which whoſoeuer doth with aduiſement conſider, he in reaſon might eaſily be in daunger to think, both that there were ſome ſpecial great cauſe in this profeſſion, why it ſhould be ſo much

What is like to be the end of theſe troubles that are for the Goſpels ſake.

maligned; and that, ere long, needs must it be destroyed also. Howbeit the truth is, that neyther is there in it any cause at al, why they should so rage agaynst it: neyther shall any, nor al together, in such sort preuayle agaynst it, when they haue done al that they can. Neuertheleſſe it cannot be denied, but that there are of the weaker sort, that can hardly conceaue so good assurance of the inuinciblenes of the cause it self: and others agayn so much presuming of the goodnes of the cause, that they regard not much, what carelesnes or iniquity of theirs they mingle withal; and hope notwithstanding that al shalbe wel, laying al on the goodnes of the cause. For which cause I think it a work not vnworthy the labour, and very meete for the present tyme, that such as are the Lords watchmen commend vnto the people of God such places of Scripture as best may serue, both to describe and to lay forth these matters vnto them, and withal to teach them, what shalbe the yſſue therof in the end, and how to behaue themselues therein. And so may we read in auncient tyme, as of many others, so namely of Cyril the Bishop of Ierusalem, that when the like occasion was offered vnto him, he also tooke the self same course. The like occasion that was offered vnto him, was a great fear that many of the people of God in those parts conceaued, that Christian religion hauing alredy bene receaued and planted there by publike authoritie, should after giue place to Iudaisme agayn. For Iulian the Emperour, himself professing the faith at the first, and finding the same alredy established by publike authoritie (fourty yeres before that he came to the Crown, by Constantine the great and Constantius his sonne) and hauing a secret intent with him to set vp heathnish idolatrie agayn, among other practises that he vsed to crosse the faith of Christ, and those that did professe it, so much as he could, gaue libertie, comfort, and ayd vnto the Iewes to build vp the Temple at Ierusalem agayn, and there to sacrifice, and obserue the law as before they were wont. Whereupon great multitudes of the Iewes assembled themselues together out of al quarters; set in hand with their busines in great confidence; prepared things needful for the building in great pentie, had (in a brauerie) many of their working instruments of siluer,

An example of the like, among the Iewes at Ierusalem.

Ruffin. lib. 1. cap. 37. Socr. lib. 3. cap. 20. & Sozom. lib. 5. cap. 2.

euen

euen to their baskets, spades, and mattokes; before hand threatned the Christians there, how néere they would sit vnto them ere long: and in al things had held such a course therein for the time, as that it seemed vnto many, that the faith of Christ should be abolished there, and Iudaism set vp agayn. But Cyril the Bishop, perceauing what offence this might breed vnto many, and that diuers were not a litle dismayed thereat (and therfore much weakened in the faith thereby) calling to mind what things Daniel and Christ himself before had spoken of the vtter ouerthrow of that Temple and citie, did resolutely set down vnto the faithful, euen when the matter was at the highest, and their new building in greatest likelihood to go forward, that yet notwithstanding it should not prosper, but go back agayn, and come to no prooke in the end. And so it came to passe immediatly after. For the lime and the sand they had gotten together in great heapes, was with mightie winds so blown away, that they knew not where to finde it: the old foundation, when they had taken the rubble from it, and now were redy (the next day after) to haue begun their new building theron, was in the night by a straunge and mightie earthquake so clene turned vp and shaken in péeces, that there was not left one stone vpon an other, that was not shaken out of his place: & as for the timber and stone which they had prouided (and that in great quantitie) and their instruments or tooles wherewithal they should haue wrought, (and many of the people themselues) they were destroyed by fier, such as the Lord in extraordinarie maner cast vpon them. As therefore Cyril at that time was able, out of the Scriptures to minister sound comfort to the people of God, agaynst that discomfortable case of theirs; and, as he was able, accordingly did it: so the godly in these dayes also haue (in great plenty) wherewithal to comfort those that are weake, and that in their weaknes doubt very much whereunto these broyles may grow. For now also these Iewes of ours haue obteyned ẏ comfort and ayd of certeyn Iulians, that they hope ere long to banish the Ghospel, and to set vp Poperie agayne: they haue also contriued, and complotted their matters so, that nothing they hope, shal frustrate their vayn presumption therin. But he that dwelleth in the heauens doth

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laugh them to scorne: the Lord will haue them in derision. Let the Lords watchmen but looke about them, and they shalbe able to finde (and that in very plentifull measure) wherwithal soundly to comfort, and fully to establish the hearts of those, that in their weakenesse so readilie feare, that when tyrants begin to threaten, and make preparation to do some mischiefe, then is the Gospell not like to escape it, and the power of darknesse (that of late ouerwhelmed the face of the earth) like to preuayle agaynst vs agayne. To the which end, as I wish those that can rightly do it, diligently to beate out this poynt of doctrine to the people of God: so my self also haue thought good to take in hand some such argument at this present, and among so many places of Scripture that yéeld for this matter most singular comfort, to deliuer some one to the instruction and comfort of those, that in these dayes of ours do in such sort need to be called vpon. For which cause I haue made choyce of that part of the storie of David, wherein we haue set forth vnto vs, how, being ordeyned to be King ouer Israel, he was kept backe, and notably exercised for a time, and yet notwithstanding fully possessed thereof in the end. For seeing that David was a figure of Christ, and such as was the estate of Christ here on the earth, such also must be the state of the Gospell whensoeuer the same is sent vnto vs: therefore must it needes follow, that as in that part of Davids historie, wee may see a liuely description of those matters in Christ, both how he was kept backe for the time, and how in the end he was aduaunced; so may we likewise therein behold the estate of the Gospell in these our dayes, for both those matters: that is, how great resistance for a time it findeth among vs; and how notwithstanding it is most sure to preuayle in the end. The text therefore being so pregnant, and so effectuall to such a purpose, that I likewise may the better finde out (in some good measure) whatsoeuer doth belong therunto, I humbly beseech that sonne of David, our Lord and Sauiour Iesus Christ, to vouchsafe me that mercie, that I may so do it, as may soundly tend, both to the aduancement of his eternall and only trueth, and to the comfort of all those that vnfeignedly loue and embrace the same.

2 And

2 And so being purposed (by the gwdnes, and grace of God) in such sort to vnfold that part of the storie of David, as that our selues may now also the better see, what to thinke of those broiles that now are for the Ghospels sake, and how we are to demeane our selues in the meane season, it shalbe gwd first to consider how far-forth we are holpen forward to gwd assurance by the accord that we find in that which is alreadie done héere among vs, with that which in this historie of David we find to haue bin done before: and then to aduise our selues further, of the hope that we may conceiue, of the full accomplishment of it, for the time to come. The gwd assurance whereunto we are holpen by the accord that we find, in that which is alreadie done among vs, with that which in this historie of David we find to haue bin done before, wil best appeare, if we shall first set downe the chiefe and principall parts of the historie it self: and then lay vnto it, from point to point, such things as we find in these our dayes to agree thereunto. The chiefe and principall points of the Storie it selfe, are two: how it pleased God to bring him forth to be in a readines for that matter: and afterward, how he brought him vnto it. That it pleased God first to bring him forth to be in a readines for that matter, may sufficiently appeare, first by the maner that he vsed to make the matter knowu to David himseke: and then, for that he did so effectually commend him to others. Unto himselfe he made it knowne, for that by the ministerie of Samuel the Prophet, he did annoint him thereunto. In which his Annointing we are first to consider, how it standeth with a certaine Prophetical direction that was giuen forth long before: and then of certaine other things which to that present time appertained. That Prophetical direction that I now speake of, was giuen forth by Jaakob himself on his deathbed, among other blessings of his, to his children: namely, [a] that the chiefe gouernment should be in the tribe of Judah. Whereas therfore Ishai the father of David was of the tribe of Judah which had the promis, it is so much the more likely that some one might be taken thence, vnto whome the Kingdome should be established: then of the family of Kish the father of Saul, being of the tribe of Benjamin, vnto whome no such promis

What comfort we have, in that which is alreadie done on behalfe of the Gospell.

The Annointing of David vnto the Kingdome.

[a] Gen. 49. 8, 10.

mis was made. Insomuch that whereas it had pleased God, now for a time to call Saul vnto the kingdom, it may seeme that it was no more, but to make a readier way vnto the other that was to stand: and therewithal to set downe a patterne vnto all Princes that were to follow. A readier way might be made thereby vnto the other that was to stand, both for that thereby they should now be inured to some obedience: and for that they were wont to obey, not only a meane man by parentage, and of the least tribe among them all: but also in such hard cases sometimes, as wilful regiment is wont to yeeld. A patterne likewise may therein be left to all Princes whatsoeuer, to take good heed to their maner of gouernment, when as they may see, with what seueritie the Lord did punish those two faults in the first King of Israel, in whom there were many good things otherwise found: that so they may the better vnderstand, that although God doth put vp many greater matters at their hands since for a time; yet may they before hand see, how they are like to be dealt withall, when the day of vengeance shall come, vnlesse they prouide for it before. Those other things which to that present time apperteined, are two, his outward annointing, and the inward grace that was giuen withall. In his outward annointing we are to consider, that it was but [b] priuatly done, in the house of Ishai (or at the most, but only in that one towne, which was but little in respect of the whole people) and yet notwithstanding a sufficient testimonie vnto himselfe, and to those that knewe it: and that both his father [c] left out him, in that account, and Samuel the Prophet also [d] could well haue setled his choice in one of the other. The inward grace that was giuen withall, was the [e] Spirit of the Lord which then came vpon him, and wherewith, from that day forward, he was endewed. How effectually God did commend him to others, may likewise appeare, for that shortly after he wrought forth of him some speciall benefit vnto others: and in others likewise a speciall fauour to him againe. The benefit that it pleased God to worke forth of him vnto others, did partly respect Saul himself: and partly ꝑ whole hoast of Israel. That which respecteth Saul himselfe was, that [f] by his instrument he sometimes eased the

1. Sam. b 16. 1. 5. 13.

c 16. 10. 11. d 16. 6.

e 16. 13.

How beneficiall David was made, both to the King, and to the people.

f 16. 23.

Kings

Kings mind, when by the euill spirit of the Lord, he was vexed with his melancholy passions. That which respected the whole hoast of Israel generally, was ꝑ slaughter of Goliath. Concerning which, to the end that the benefit, that it pleased God to worke forth of David in that action, vnto them all generally, may better appeare, it shalbe good, more specially to consider, both how sore an enemie that Goliath was vnto them: and how notably David deliuered them from him. How sore an enemie he was vnto them, may soone appeare, whether we consider, what terror might iustly proceede from him to the children of Israel: or whether we regard the great feare that they had of him. The terror that might iustly proceede from him to themwards, doth partly arise out of the consideration of himselfe alone: but chiefly of him and his companie together. He alone was not only of [g] extraordinarie stature, and strength (farre exceeding the ordinarie proportion of others) and [h] furnished with armour, and weapon accordingly: but also, both a naturall enemie to the people of God, and to their religion; and so confident in himselfe and his companie, that he [i] defied the hoast of Israel, and God himselfe. His companie also might well be terrible to the people of Israel, both because that they also were naturall enemies, both to themselues, and to the truth that they professed: and sometimes before had the children of Israel in strong subiection. The children of Israel were so afraid of him, that [k] they did not only feare to encounter him: but also shrank aside at his presence for verie feare. How notably David deliuered the people from these their enemies, may likewise appeare, not only in that which he did, but also in the maner of doing it. That which he did, was, that he destroyed [l] that outgrowne monster Goliath: and therewithall stroke such a terror into the hearts of all the other Philistims, that forthwith [m] they turned their backs, and fled. His maner of doing the same was notable, both for vndertaking the attempt at the first, and afterward in the performance of it. In his vndertaking of it at the first, we are to consider, how strong temptation he had against it: and whereby notwithstanding he conceiued vndoubted hope to preuaile. The temptation that he had so strong against it, was

g 17.4.
h 17.5.7.
i 17.10.45.
k 17.11.24.
l 17.49.51.
m 17.51.

partly in Eliab his eldest brother, and partly in Saul the King himselfe. In his brother Eliab he found [n] himselfe reuiled and disdained in plentifull measure, only for that he did so much as talke of the matter: in Saul likewise [o] his attempt condemned, as altogether impossible, for him to bring to any good proofe. The thing whereby he strengthned himself against these temptations was an inuincible faith [p] vpon the experience of Gods goodnes towards him, in two such like attempts before. In his performance of it we see likewise, that he notably behaued himselfe both in his preparation towards it: and in the execution it selfe, when he came vnto it. In his preparation we see, that he [q] refused Sauls armour, and all the ordinarie furniture of war, and toke vnto him but only his [r] Sling, and a fewe stones for the same. In the execution it selfe we plainly see, that first he did notably [s] rebuke the insolencie and pride of that mighty Giant, and then though he had no other weapon but only his Sling, yet did he [t] hasten with maruelous courage to encounter with him. That speciall fauour that it pleased God to worke forth in others to him againe, was partly found in the first benefit that redounded to Saul alone: but much better in this that redounded to all. In his first benefit that redounded to Saul alone, we find thus much, both that he did [u] loue him verie well, & gaue therewithall good tokens of it: one, that he [x] made him his harnes-bearer, the other, that he [y] sent to his father to haue him still (though [z] as it seemeth, David taried not long there.) In his latter that redounded to all, we find that God procured him fauour, both with certaine speciall persons, and with the whole multitude also. Those speciall persons were, Saul himselfe, and two of his children. In Saul we find, that [a] now he would suffer him to returne no more vnto his father: and that [b] both he vsed him in diuers of his affaires, and set him ouer his men of war. Those two children of Saul, in whose hearts God had wrought forth a fauour to Dauid, were Jonathan his son, and Michal his daughter. In Jonathan was wrought a verie singular and rare good will: insomuch that he is [c] said, not only to loue David as his owne soule, but also to haue expressed the same by notable tokens. One was, that he [d] made a couenant

[n] 17.28.
[o] 17.33.
[p] 17.34.37.
[q] 17.39.
[r] 17.40.
[s] 17.45.47.
[t] 17.48.

What fauour it pleased God to worke in others to David againe.

[u] 16.21.
[x] 16.21.
[y] 16.22.
[z] 17.15.55.
[a] 18.2.
[b] 18.5.
[c] 18.1.3.
[d] 18.3.

nant with him; and that of loue: the other, that he[e] toke from his owne bodie, and bestowed on him, both abiliments of honour, and furniture to the field likewise. In Michal likewise was wrought such good will, that both at the first she[f] loued him, as one whom she would be glad to make her husband (that so wheras Saul[g] before had promised to giue one of his daughters in mariage to him that should slay Goliath, now he might the better performe it, and David might thereby haue a readier way to that whereunto God had called him a little before) and [h] after saued his life likewise. In the multitude we also finde, not only that they thought very well of him for this his victorie: but also that they did the like of his other behauiour besides, in such things as were now at the first commended vnto him. For this is his victorie[i] they do not only welcome him home in very good manner, out of all their cities, and with their instruments of musick: but also [k] rightly apportion the commendation thereof, yeelding to Saul, the ordinary power, the prayse of one thousand; but vnto David, or to the extraordinary goodnes of God, no lesse than ten thousand. And as for his other behauiour likewise, in all such things wherein it pleased Saul to imploy him,[l] it is also recorded, that he was accepted, or highly estéemed in the sight of all the people: and, that is more, euen in the sight of Sauls seruants also.

e 18.4.
f 18.20.
g 17.25.
h 19.11.12.
i 18.6.7.
k 18.7.
l 18.5.

3 Whether the Lord haue in like sort dealt in these dayes of ours, is now to bee seene: that is, whether in such sort he hath brought in any David (vpon the want that is found in others) as that by the nature and course of his dealing therein, we may hope to see the same David, to be by him not only aduaunced, but established also for euer. Concerning which it is most certeyne, that in these dayes also he hath begun to aduance such a David, and so fitly agreeing to the patterne that is here set downe, as that wee may vpon good ground looke to see the full accomplishment thereof in his good time. For whereas Christ and his Gospell can in no wise bee parted, and seeing that the Gospell is the scepter of his kingdome here on earth, whatsoeuer wisedome and power of God we finde in the manner of Davids aduancement, loke by what right wee may translate the

That such a like thing is in these dayes done, on behalfe of the Gospell likewise.

same from David vnto the person of Christ, as from the figure vnto the trueth, by as good right may wee translate it vnto the Gospell likewise, the only Scepter of his kingdome on earth. First therefore needes must it also be so inseperably annexed vnto the gouernment that was promised to the tribe of Iudah, that by vertue of the promise made vnto it, wee may looke for the accomplishment in this likewise. And it may be, that for that cause especially God hath for so long a time (in the late power of darknesse) inured Christendome vnto so base and hard a gouernment (much worse then was that same of Saules) that so the lawfull, and most blessed regiment of the Gospel (otherwise irksome to flesh and blood) might be more welcome, not only to the children of God, but euen to the common multitude also. It may be also, that seeing that Princes haue gouerned so ill, as for the most part they haue al done (few of them so tollerably as did King Saul) therefore the Lord doth now begin to aduance the Gospell, that so those godlesse and careles Princes may better see what their gouernment was, that now by the Gospell they finde to bee so playnlie called vnto the checke, and in many things so sharply reproued, and so flatly condemned likewise. For it is meete, that if the casting away of Saul will not serue to bee a warning vnto them, then that they, and their gouernment also should be remoued, so farre as is needfull, that they be no hinderance to the Gospell of Christ. In the outward annoynting, that the Gospell hath had in these dayes of ours, though wee denie not but great fault is found: yet in effect is it none other, but such as was in Davids also. For if they say, that the Gospell (with vs) was not at the first receiued by any publike consent of all: no more was it at the beginning in the time of Christ and his Apostles; neither had David at the first any such annoynting. If they say, that the wiser and greater sort made but little reckoning of it, and had better liking to their owne profession: yet therein also they alleage nothing els, but the same that before we did see, to be the portion of David likewise. And seeing that the Gospell now, hath the inward testimonie of the spirit in so plentifull measure (for that now also the blind do see, the deaffe do heare, the lame do go, the sicke are cured,

In what sort it is annoynted.

red, the dead are rayſed, and ſuch like; and the ſame, not only in particular perſons, and ſeuerall congregations, but in whole States, and diuers mightie Kingdomes likewiſe) ſuch petite quarels about the outward annoynting, can be no great matter, when as the outward is by the inward ſo throughly confirmed. But to make it more out of doubt, may we not ſee (if wee looke well about vs) that God hath made a way to the Goſpell, euen as before he did vnto David? And though his wiſedome and power be infinite, and ſo he were able to deuiſe and vſe many other wayes whatſoeuer: yet may we not ſee, that he hath done it in the ſelf ſame maner, that he vſed for David before; that ſo by the former, we might the ſoner acknowledg his hand in the latter: For firſt we may ſee, that by the Goſpell hee hath beſtowed great benefits on many: and namely ſuch, as it pleaſed him by the hands of David to beſtowe vpon others. It pleaſed God, by the inſtrument, and muſik of David, to giue vnto Saul ſome eaſe in thoſe mad fits of his? And doth hee not much more appeaſe the troubled and deſperate conſcience of man with that ſpirituall and heauenly muſik, which by his Goſpell hee bringeth vnto vs: and by that notable Harmony that is betwixt the old Teſtament, and the new, in thoſe great mercies of God towards all beléeuers now, aſwell as to the Patriarkes & Prophets before, and by the vertue of that Communion, wherby he hath coupled all the Saints together in one? And in what manner or meaſure ſoeuer the euill ſpirit departed from Saul, and gaue him ſome reſpit, whenſoeuer David played on his Harpe vnto him: ſure wee are, that when as now the ſonne of David playeth on his inſtrument vnto vs by the preaching of the Goſpell, wee haue not only a great refreſhing in our inward man, but alſo are cleane rid of many euill ſpirits that before did much moleſt vs. The ſeruants of Saul taking his maladie to be but naturall, thought of no other helpe but naturall alſo: yet did it pleaſe the goodnes of God, to bleſſe the naturall helpe that they ſought, with ſupernatural operation. So now likewiſe, though many that know not their owne eſtate, giue eare to the Goſpell but only in ſome earthly reſpects: yet thoſe alſo oftimes are vouchſafed an extraordinarie and ſpeciall bleſſing thereby, ac-

How beneficiall the Goſpell is made vnto divers. Firſt in comforting our troubled mindes.

Then in the overthrow of certeyne of our Philistims, and of their Goliah withall.

companied with euerlasting peace. As for the other benefite of David, that belonged to the whole host of Israel, by the ouerthrow of Goliath, and consequently of the whole armie of the Philistims besides, that is (among vs) so euidently and plainly performed by the Gospell of Christ, that I shall not neede to stand to declare it. For our Philistims also haue their Goliath, an outgrowne monster, of meruelous stature, much greater a great deale (as his Canonistes say; and vsurpation, wee knowe hath brought him vnto) then the greatest of the great men of the earth: his furniture likewise, strong, and fearefull: a naturall enemie to the people of God, and to God himselfe: his mouth speaking proud and cruell things agaynst God and his people: comming into the field with a mightie armie, all enemies vnto the Trueth, and to all the professors of it: such as heretofore haue had the people of God in great subiection: of whom also the children of Israel haue been so afrayd, that they durst not abide their presence, but haue fled from them by heapes: none of them al hauing the heart to encounter with that strong & mightie Giant, so fearfully armed, and blustering out so terrible speaches. But now we also (God be prayled) haue our David in the power of the Gospell, that Iesus Christ (the sonne of David) hath now in these dayes sent vnto vs. When our brethren disdayned to heare vs talke of any such matter; when the wiser sort thought it impossible; without Saules armour, without any earthly helpe whatsoeuer: vpon assurance of such like matters before atchieued, with a sling & a stone, is Goliath with great courage incountered, and with as good successe, in a manner cleane ouerthrowne, euen when the attempt was either distrusted, or scorned of all. The residue also of those godlesse and idolatrous Philistims, seeing their champion so little able to stand before David, are likewise discomfited, and seeke to saue themselues by flight, so well as they can. The fauours also, that by the goodnesse of God are shewed, to the Gospell, and to those that professe it, are not inferiour to those that were (as before is declared) shewed to David. For (God be thanked) there be diuers euen of our earthly Princes (such as are no better then Saul) that seeing the dignitie and mightie working of the Gospell

Such fauours likewise shewed foorth to the Gospell, as were shewed to David before.

spell of Christ in these dayes of ours, are so taken with the maiestie of it, that themselues loue both it, and many of those that professe it also, as much as Saul at that time loued David, and that was, as the text sayth, very well: and, to confirme the same the better, both desire to retayne it still; and bestowe honorable romes, and of speciall credit, on those that professe it. Some Ionathans also, and godly Princes we haue besides, that loue the Gospell most entirely: and, for the Gospels sake, and for the loue that they beare thereunto, do gladly make a couenant with it, and with those that professe it; and from their owne backes most freely bestow vpon it, and on those that professe it, both ornaments of honor, and conuenient furniture likewise. Neither doth the Gospell altogether want those Michals neither, that is, such godly and Christian soules, as though they be according to the flesh descended of Saul, yet beare they so speciall a loue vnto David, that both they desire to bee ioyned together in mariage with him: and are readie at al times, as need shall require, to saue the liues of those that are of the Trueth (wheresoeuer they come to any such daunger) how neere soeuer they bee vnto them, by whom such persecution is moued. And so farre as Michals good will may stand in stead, in time to come to helpe to the kingdome, so farre also she doth not sticke, now to bestowe the same vpon him. Amongst the multitude also many there be, that are heartily glad to see our Philistims also with their Goliath, to bee so much brought downe as they are; to whom our David in that respect is merueilous welcome: who also haue learned so to distinguish, betwixt the speciall working of God, and the secondary meanes that he vseth, that although they giue vnto Saule his thousand also, yet do they euer keepe their ten thousand for David alone. Neither do they thus solemnize only this victorie of the Gospell; but also conceiue a speciall good liking of the whole course and proceeding of it: and not only those that are the freest, and so may safelier like as they list, without controulment; but many of the seruants of our Sauls likewise, such as on their maisters behalf haue no such cause to like of David. Where we see thus much already, there may we hope there is more behind, and in due time to be accomplished.

That for a time David was exercised with great affliction, before that he was brought unto the Kingdom.

4 To find out now in what sort it pleased God to bring him to the kingdome, after that once he had annointed him vnto it, and so effectually commended him to others, we are to knowe, that he did not bring him vnto it, till first he had notably exercised him with much affliction, sundrie trials, and many crosses cast in the way. So are we first to consider of those his afflictions, and then how it pleased God notwithstanding, at length to bring him vnto the Kingdome. His afflictions were such persecutions and molestations, as it pleased Saul to stir vp against him. Concerning which it is to be knowne, that they were especially two: whereof the former was finished with a reconciliation that was made by Jonathans meanes: the other continued so long as Saul himself did liue. Concerning the former of these two, we are first to sée vpon what occasion it was raised against him: and then what was the maner of it. The occasion of it was first his owne distemperature: then the towardnes or likelyhood that David was in, to come to the Kingdome. His owne distemperature (we may plainely sée) might well be great, not only because the euill spirit of the Lord [a] was sent vnto him, and [b] oft did vexe him: but also for that we may sée likewise, that [c] it gréeued him much to part with the Kingdome. And then lesse marueile, if he were so far out of temper, and consequently so rageous withall, when as he did so impatiently take so great a losse: and sometimes also was extraordinarily vexed by that euill spirit, that from the Lord was sent vnto him. The towardnes or likelihood that David was in, to come to the Kingdom, was first in that sentence of God, that now it should be giuen to another: then for that David was likeliest to be that other that God did speake of. For the text doth not shew, that he knew as yet of Davids annointing: and, because that he neuer said any thing to Samuel about it, nor otherwise maketh any mention of it, it is the most likely, that he did not knowe of it. Yet thus much he knew, that [d] Samuel had told him twise alreadie, that the Lord had cast him away, and now prouided himselfe of another: and he might well see, that David was likeliest to be that other, both for that [e] God had wrought such things by him, and for the [f] fauour that now he had

His former persecution.

The occasion of it.

a 16. 14.
b 16.15.18. 10.19.9.
c 18.8.9. 20.31.
d 13.14. 15.23. 26.28.
e 17.34. 36.38.51.
f 18.7.

had gotten. Concerning the maner of this his first persecution, first he sought by secret meanes, to haue taken away the life of David: and then he set in hand more openly with it. Secretly he did attempt, first by his owne hands to haue done it: and then by the Philistims. By his owne hands he would first haue done it, at such times as he was in one of his fits, as David was playing on his instrument to mitigate his passions, euen on the morrow after that they came home from the slaughter of Goliath, and the Philistims: [h] twise together he had in his mind, for to haue executed this mischeuous purpose. A wonderfull thing that he should be so minded, though he had bin so minded but once: not only in respect of the fact it selfe, but also in respect of diuers circumstances thereunto appertaining. The fact it selfe must needes haue bin wilfull murther: then the which there needed no greater, both to haue conuinced him of great iniquitie before men, and vtterly to haue cast himselfe away before God. The circumstances that are, do chiefly appertaine vnto their persons, but partly also vnto the time. The persons are two: Saul, and David. Saul being the King, and so consequently being ordeined to be the mainteiner of equitie, and a buckler and shield vnto the oppressed, ought not to haue made such a fault himselfe: besides that at that time, being in one of his fits, and sensibly feeling the hand of God vpon him for his former sinnes, he should rather haue vsed it to his further amendment, then so to take the aduantage of it, to a further mischiefe. David was not only innocent, but also had (in that verie matter for the which he should haue bin destroied) deserued marueilous well, both of all generally, for that he had giuen so great an ouerthrowe vnto the common enimie of all, and especially of Saul, because they were, by reason of the person that he sustained, enemies to none so much as to him. The time when he would haue done this mischiefe, was the verie next day after that they were welcomed home from the victorie, the people reioicing and singing vnto them, that Saul had slaine his thousand, and David his ten thousand: as vnseasonable a time for such a purpose, as could be deuised, because that as yet the benefit that he had receiued was so fresh, that it ought so to haue fil-

The maner of it.
First in secret.

g 18. 10.

h 18. 11.

led all the powers of his mind with all thankefull remembrãce, as that there might haue bin no corner at all in his heart, wherein so much as a little spark of so great vnthankfulnes might find any place. In that he had this purpose twise, it doth both argue his vnthankfulnes and ill dealing to be so much the greater: and might be withall a warning to David not to thinke, that because Saul had once failed, when first he attempted to do him that mischiefe, he would neuer for shame attempt it againe. When this way failed, he then thought good, that it should be done by the Philistims: his hand now should not be vpon him. And that by ẏ Philistims it might better be done, he [i] both gaue him the charge of a thousand men, and would needes [k] set him forth one of his daughters in mariage also. In giuing him charge ouer such a band of souldiers, he would seeme, not only to put him in trust, but also to seeke his preferment and honour: and yet (in truth) he sought nothing else but his ouerthrow, hoping that by that occasion, more boldly encountering with the enemie, one time or other he should be ouerthrowne. In setting him forth one of his daughters in mariage, and in such sort as he did, (both [l] earnestly labouring it by such meanes as he vsed, and [m] requiring of him no other dowry, but an hundreth foreskins of the Philistims) although (in truth) he sought [n] nothing else in this also, but only his ouerthrow: yet herein did he seeke it more cunningly (and therefore to David so much more dangerously) for that hereby he would seeme, both to beare a speciall fauour to David, and, in the ouerthrow of the enemy, chiefly to respect the cause of religion. The former of them is plaine inough in it selfe. The latter also doth plainly appeare, for that he doth not require their heads, or other parts, but only their foreskins: which (in those dayes) was a speciall difference betwixt the people of God, and the heathen. When he had made some triall of those secret practises, and found that they neuer came to any such proofe, as he desired (but on ẏ other side [o] that they were meanes to make David both much stronger, and more renouned then he was before) being able now to stay no longer, he [p] brake forth into open persecution, and gaue speciall charge both vnto Jonathan, and to all his seruants, one

[i] 18. 13.
[k] 18.17.21.
[l] 18.22.25.
[m] 18. 25.
[n] 18. 17. 21.25.
Then openly.
[o] 18.27.28.
[p] 18. 29. 19. 1.

way

way or other to make him away: wherein it seemeth, that he vsed Ionathan, as one of whome he might be assured: the others for the spedier dispatch of the matter. It might seeme that he might make sure of Ionathan, both because he was his sonne, and especially because that the cause was his, so neere as it was. For being the Kings sonne, and next to the Crowne by lineall descent, it was likely in reason, that he would haue bin as readie as Saul, to haue taken David out of the way. And his other seruants being many, it was likely also, that seeing he gaue the charge to them all, it must needs be quickly dispatcht: either for emulation among themselues, who should first gratifie the King therein, or for that some one or other among so manie was like to be found, that would attempt any mischiefe whatsoeuer, hauing once the Kings commandement for it. Howbeit, Ionathan hereupon so q laboured the King (after that r first he had warned David to keepe himselfe close) that he wrought a reconciliation betwixt them: and so this first persecution ceassed. q 19. 4. 5. r 19. 2. 3.

5 In which poynt if we come to our selues, and to the estate of these our dayes wherein we liue, it is euident enough, that although the course of the Gospell be in such sort blessed alreadie, as that we may see that it is like to preuayle in the end: yet is it so crossed also by many, that it is not to be looked for of vs, but that it is to passe through great tribulation, before that it shall atteyne to the victorie that after ensueth. And as it was Saul the King of Israel, that so persecuted David, and held him back (so much as he could) from the estate that God had prouided for him: euen so we may see (at this day also) many Princes & great states of Christendome, much to hinder the course of the Gospell; and, as they finde opportunitie to serue their turne, still to stirre vp persecution agaynst it. But to the end that all things may so much the better appeare in euery poynt, if wee consider the matter well, we may plainly see, that such as was the occasion, and such as was the manner of that persecution of his; such also is the occasion, and such is the manner of this persecution of theirs also. For first as touching the occasion of it, not only Saul was so much moued vnto it by that euil spirit to persecute

That the Gospell in these dayes is vnder the like persecution also.

The occasion of this persecution to be al one with the other.

David: but these also, out of the selfsame solicitation, come forth with many of their persecutions agaynst the Gospell. For though by the common corruption of nature themselues also are bent agaynst it, euen of themselues, without the solicitation or helpe of an other: yet after that themselues are disposed still to abide in that corruption of theirs (refusing the Gospell, by which they should be begotten agayne the children of God) it is most certeyne, that they cannot bee alone in any such action of theirs as this. For he that goeth about like a roring Lion, seeking whom he may deuoure, finding them so fit instruments for his purpose, to trouble the course of the Gospell, and to molest the professors thereof, will sone bee with them, and hurrie them headlong to and fro to his most aduantage. So that it neede not to be doubted, but is in it self so cleare as may be, that most of our persecutions also, that are by worldly and godlesse Princes raysed agaynst vs, may well bee referred to that euill spirit that reigneth in the world, and hath alreadie so strongly possessed these Saules of ours. Neither is it only by this euill spirit of the Lord, that these Saules of ours are so farre out of temper: but for that it greeueth them also to part with their kingdome. Not that the Gospell doth any way meddle in the disposing of earthly kingdomes, or to encomber the title of any (whether it be by descent, or election; of one, or mo; or whatsoeuer other forme their state may haue:) but for that it calleth to account their maner of gouernment, and sometime vrgeth them to make a plaine alteration of it. For commonly it findeth the Princes of the world so farre out of order in their maner of gouernment (in matters of religion very often: and sometimes in such things also as do conceme their ciuill estate) that it cannot but strongly vrge them to make alteration therein. So farre therefore as they are wedded vnto their corrupt manner of gouernment, and so farre as they account their kingdomes and states to stand therby: so farre also may they stand in some doubt of their kingdomes by reason of the Gospell, and feare that it will molest them therein. And then is it (in this respect also) no great merueile, if many of them be so ill minded towards the Gospell, as such discourtesies of theirs do import. On the other side,

side, as the towardlinesse of David was one of the matters that so much did whet Saul agaynst him: so at this day also it is not the least, that moueth Princes to bee so greeuous agaynst the Gospell, because they see that it is so likely to preuayle as it is. For they see well enough that the Gospell hath the selfe same likelihoods to preuayle that David had. For as touching that manner of gouernment which worldly Princes haue set vp of themselues, but not agreeable to the word of God, the text it self [a] doth plainly witnesse (more often then twise) that it must be remoued, and a better brought in, in the place thereof. And that it is the kingdome of Christ, whereunto those others are to giue place, and which is to succeede in their roumes, is in like sort playnlie set downe [b] in many places, or rather throughout the whole course of the Scripture, from the beginning vnto the ending: besides that in these dayes of ours, not only such great things are done thereby; but it hath gotten great fauour also. That such great things are done thereby, as before were done by David, may sufficiently appeare in that which is before set downe: and that it hath gotten such fauour with many, is playnlie seene in these dayes of ours, when as many Princes and States haue wholly yeelded to the obedience of it, and not a fewe among those also that are most agaynst it. Neither is it materiall in this case of ours, that the annoynting of this our David hath not been in so publike manner, as flesh and bloud would conceiue had been most conuenient. Men may not looke to beare such a sway in the matters of God. The Gospell is not therefore to be refused by any, because they were not made priuie vnto the inauguration of it, nor called vnto it. God that is free, and in nothing to hang vpon any, is in such case especially to shewe it, and euer to vse his freedome therein. As touching the manner of their persecution, that vpon this occasion they haue raysed, therein also they do fitly answer the patterne that we find in the other. For first they labour themselues to do it in secret: then do they openly fall vnto it. In secret also sometimes they labour themselues to do it: sometimes agayne they will haue it done by the hand of others. And euen as Saul being the King, would neuertheless by his owne hands haue taken him away

[a] Ier.23.1.8. Eze.34.1.24. Nah.3.17.19. Zec 11.8.15. 17.
[b] Math.15.13. 2.Cor.10.5. &c. Isay.9.5.6. Dan.2.44.45.

It proceedeth in the self same manner that was vsed in the other before.

First in secret.

in

in very ill manner: so are there diuers of our Princes also that haue not thought it vnseemly for them, to lend forth their owne hands to the persecution of the Gospell, altogether in as ill maner as Saul in that other. If that which Saul meant agaynst David were no lesse then murther: neither can these Saules of ours hold themselues contented with lesse. Insomuch that they which by vertue of their office ought to bee a shield and defence to all those that are oppressed, themselues are readie, euen with their owne hands to do that violence, that in no wise they should suffer to be offered vp any. And, as they are as forward as Saul in this: so are they not behind in the other neither, for diuers of them. For on them also is layd the hand of God in sensible maner, and in such sort (either on their owne person, or on their States) as doth plainly vrge them vnto repentance, and namely to striue no longer agaynst the Gospell offered vnto them: and yet being vnder some such speciall hand of God, they neuertheless haue a secret intent, one way, or other to make away the Gospell of Christ, and vtterly to chace it away from the face of the earth. And as David had deserued meruelous well, in that very matter for the which he should haue been destroyed, both of all generally, and more specially of Saul: so the Gospel likewise of those that crosse it so much as they do, both generally of them altogether, and more specially of those that are the leaders of them. For the Gospell also in these our dayes, and before our eyes (wee standing by and looking thereon) hath ouerthrowne those Philistims of ours: which were both common enemies vnto all, and specially to Princes themselues. Common enemies they were vnto all, whether wee respect the slauerie that they held vs in: or whether wee respect the corruption of religion and life, that they brought with them. Vnto Princes more specially they were so dangerous enemies, both because that they cooke them downe, and got aboue them: and for that the corruption that they bring with them is so contrary as it is, vnto the right and orderly gouernment of any state. The time likewise is the same with those, that it was with Saul: immediatly after that they haue receiued, by the benefice of the Gospell, so many good blessings, as ought to haue filled all the

powers

powers of them with most thankfull estimation thereof. And whereas Saul (as yet) had this purpose with him but twise, these of ours haue had it more often: and therewithall doe both shewe themselues more playnlie, and leaue a sufficient warning to others, how little in such case they are to be trusted. But when themselues are not able so to performe their secret intents, then will they seeme busily to seeke the preferment of those, whom they would haue so fayne dispatched: then must they bee put in some speciall trust; then must there bee treatie of some speciall mariage. Which things are so cleare in themselues, that wee neede not take any paynes to shewe them: this only shalbe sufficient for vs, to knowe what they meane, when any of that sort, do offer such fauours to any of vs. Our selues may yet very well remember (and cannot forget it, would we neuer so fayne) what hurt the cause of religion susteyneth by accepting such courtesies from them. And yet notwithstanding, as in some particular cases the cause of religion hath been for a time hindred thereby; so hath it been at other times (and that very often) by such kinde of dealing notably holpen, though full fore agaynst their wils: God, of his goodnesse, so disposing, that the same that they had layd as a baite or snare vnto vs, should turne to some great aduantage to the cause of the Gospell, & withall be a snare to those that layd it. And as Saul would seeme in that his preferment of David, not to seeke the ouerthrowe of any, but only of the common enemie of both: so hath it been the manner of diuers among vs, with such colour to cast those into daunger, by whom they haue seene the cause of the Gospell to be maintayned. To warre on the Turke for the holy land, was wont to bee an old tale to such a purpose: but that being knowne vnto all, and their deuise being growne much finer now, they handle their matters so much more cunningly, and so much the hardlier can bee espied. Whereby notwithstanding themselues do finde that they haue preuayled so little, that as with Saul they haue walked in the darke for a time: so do they as readily with him also breake forth into open tyrannie. For howsoeuer it be the manner of such, to dispatch their purposes in secret, if they may: yet when in such sort they cannot come to the end of their wicked endeuours, then

Then openly.

doe they fall openly in hande therewith, howsoeuer they can thinke, that any way is open vnto them. And as Saul gaue a more speciall charge vnto Ionathan for the execution of that matter, and then generally to all his seruaunts besides: so these likewise take the same course, that so they may the sooner attain vnto their desire. They specially stirre vp all such Ionathans as they haue among them, that is, all such, as may seeme to bee touched any thing nere, with the quarrell that they haue taken vpon them: hoping that the neerer that they are touched with it, the more willing and ready they will be, to ioyne with them in this kind of quarrel the best that they can. And to the end that it faile not to be done, they in like sort giue the same charge to all their seruaunts generally: that howsoeuer it may fall out, that some of them cannot be induced vnto it, and others may want such opportunities, or such other meanes as were needefull to such a purpose; yet among so many there might euer bee some, by whome it might bee as fully effected as themselues coulde desire. In which point, the likelihood in this case is so much the greater, as we may see, that the commaundement of a King to doe such a matter, is in it selfe neuer so strong, as when there is a perswasion conceiued, that the same hath a further warrant from the head of the church that cannot erre: and beeing done, as they thinke, on the behalfe of the catholicke Church, is not onely allowable, but commendable also, and meritorious. Princes we may thinke, may haue their infirmities, and be ready somtimes, without any cause to take away such, as they are offended withall. But when it is further, not onely warranted, but strongly also vrged by him, that is thought to do all things by the onely direction of Gods holy spirite, that carieth such a colour with many, as that they thinke, they neede no more to excuse them for any thing, whatsoeuer it bee, euen before the iudgement seat of God himselfe.

His latter persecution.

6 As touching the latter of those persecutiõs that against David were raised by Saul, as it was by Saul more egerly followed then the former: so God on ye other side afforded David a litle more help in this, then he did in the other. So are we here to cõsider; first of the persecutiõ it self, as it was raised against him by

Saul:

Saul: and then of that helpe, that herein it pleased God to giue him. In the persecution it selfe we are again to consider the occasion of it, and then the maner of it likewise. The occasion of it was in a maner the same that was before: Davids good successe against the Philistims, and for that the euill spirite of the Lorde, was nowe againe come vpon Saul. That Davids good successe against the Philistims should be some part of the occasion, that now again he raised this persecution against him, may well appeare, for that it goeth immediatly before in the text, that [a] the warre began again with the Philistims, and that David, going foorth against them, put them to flight, and slewe them with a great slaughter. For Saul must needes perceiue thereby, that as that victory was honourable vnto him: so must it make him the stronger also. That the returne of the euill spirite of the Lord vnto him againe, was an other part of the occasion also, may likewise appeare, for that it followeth immediatly after, (and before that any thing is noted of the maner of this persecution) [b] that the euil spirit of the Lord was vpon him, at such time, as when he first began this persecution. As touching the maner of it, it is to be knowne, that euen as first he went about to do it in secret, & afterward openly: euen so now also hee still obseruetb the same course. In his secret practising of it, we are to note, that first himselfe pursueth David: and then ceasing for a time from that pursuit, awaiteth when David, by the opportunitie of a special time, should vnwittingly come into his hands of his own accord. Himselfe pursueth him, first at hand: and then somewhat further of a sunder. At hand he did it, as before, when [c] David was playing on his instrument, something to ease him of those his passions: at which time Saul was secretly determined with himselfe, with his Iaueling that he had in his hande, suddenly to haue stroken him vnto the wall; and came so neere to the effecting of his purpose, that he stroke at him, & smote his speare into the wall where David sate. Somewhat further of he did it, immediatly after, when as David hereupon did flee, to saue himself: and that he did first by certaine messengers, and then by himself. By messengers he pursued him twise: [d] first to his own house, whether he had escaped at that present; and then soone after [e] to Naioth in Ramah, whither he fledde, after that

What the persecution it selfe was.

The occasion of it.

[a] 19.8.

[b] 19.9.

The maner of it.

Secretly first.

[c] 19.9.10.

[d] 19.11.17.

[e] 19.18.21.

he was fayne to leaue his own house to saue his life. In the former of these his pursuites of David, by his messengers, he doth plainly shew himselfe to be egerly bent to haue his life, both by his dealing with those his messengers, so long as he stoode in hope to obtayne the pray hee desired: and by his dealing with Michal his daughter, Davids wife, after that he saw he was escaped. That dealing of his with those his messengers, that conuinceth him to bee greedily bent to haue his life, resteth in two principall points: first that [f] he gaue them charge to kill him, when as he knew not how he himselfe might be able to reache him; then, when they brought him word that hee was in his bed sicke, that [g] he sent them againe to see him, and to bring him away bed and all, that he might slay him. His dealing with Michal resteth likewise in these two pointes: that [h] hee rebuketh her for sending him away, and counteth himselfe mocked therein. And yet, both she was his owne daughter: and now also giuen by himselfe in mariage to David. Of which two considerations, as the former of them might well haue pacified him (in such a case as this) euen onely for that she was his daughter: so the other ought to haue made him ashamed also, that he should so much as looke for, that she, being his wife now, shoulde haue bene so trecherous vnto her husband. In the latter of his pursuits of David whē he heard that he was at Naioth in Ramah, in one point he doth better cloake that greedinesse of his to haue his blood; but in another he bewrayeth himselfe playnly again. He cloaketh his greedinesse somewhat better, in that nowe [i] hee giueth no further charge (that we read off) but only to take him, and to bring him vnto him: which, it may be, was for the reuerence he bare vnto Samuel [k] with whom David sojourned now. That other point, wherein notwithstanding hee plainly declared, how greedily he was bent to haue him, is, for that hee sent [l] so often for him, (by three seuerall companies): & that, [m] when as he vnderstood in how wonderful maner the first sort of them were defeated, and strongly eluded (and yet in very gracious manner) by the mightie power of God. By himself hee manned forth this his pursuit, when as he saw that his messengers had not done, as he would haue them: For then [n] he went himselfe also

f 19.11.
g 19.15.
h 19.17.
i 19.20.
k 19.18.
l 19.20.22.
m 19.20.
n 19.22.

also: loath to leese so goodly a pray, when now hee did so certainly know where to haue him. A straunge, and yet a pitifull sight, to see the King himselfe, that should be a defence vnto the oppressed, so greedily to followe vpon innocent blood: and of such a one too, as both had deserued well before, and whome he might so playnly see, to be by the mighty hand of God defended now. When so [o] he was, in his owne person, in like sort defeated (as all his three companies of catchpoles were before) then he ceased for a time from that pursuit, and awaited when David, by the opportunitie of a speciall time, should vnwittingly come into his handes of his owne accord. Which speciall time was the [p] new moone, or the beginning of the moneth next approching: and the opportunity which that time brought with it, was, for that at such times [q] they held of custom solemne feasts vnto the Lorde, and David at such times [r] was to sit at meate with the king. That Saul did secretely awayte this opportunity, the text it selfe doth not directly say: but yet may it bee gathered that so hee did, both because that [s] David conceiued that doubt of him, and [t] thereupon absented himselfe to preuent the perill, and for that Saul [u] was so very angry that hee was not there, and [x] therewithall commaunded Ionathan forthwith to send for him thither, that he might slay him. That all this while hitherto Saul in this sort pursued David but in secrete maner, sauing onely that he did impart his meaning to those whom he vsed to that purpose (so needes he must, or at least a good part of it) may hereby appeare, both for that [y] Ionathan was so ignoraunt of it, and thereupon would needes assure David that his father had no such purpose: and for that David himselfe [z] did not as yet openly shunne him, but absented himselfe vnder colour of other businesse. But being now againe in this sort defeated of all his secret practises, he thereupon setteth in hand again to lay all coulours aside now, and openly to rush vpon it, howsoeuer he may. Wherein we haue set downe vnto vs, first how he rageth against others for Davids sake: then how hee persecuteth him selfe likewise. His rage against others for Davids sake, did partly appear, euen at that instant, when Ionathan excused that absence of David: but much more a litle after. It did then partly

o 19.23.24
p 20.5.18.
q 20.6.
r 20.5.18.
s 20.5.7.
t 20.5.
u 20.30.
31.33.
x 20.31.
y 20.2.9.
z 20.5.6.

Openly after.

First raging against others for Davids sake.

Against Ionathan.

partly appeare, because at that time both [a] he fowly reuiled Ionathan his sonne: and besides that [b] cast his speare at him to haue slayne him. A little after it did more fully appeare, both in a certain speeche of his to his seruants: & in his cruelty against certain others. In that speech of his to his seruants, hee layeth greeuous things to the charge, partly of them al that were present: but especially of David, and Ionathan also, who then was absent. Unto the charge of his seruaunts hee layeth, that [c] they also, and they all had conspired against him (because they tolde him not, that his sonne had made a couenaunt with David, and had stirred vp David against him,) and that none of them were sorry for him; and [d] that by all likelihoode they were wonne thereunto by some great promises of David, both of commodities, and of preferments. Unto the charge of Dauid and Ionathan he layeth [e] that the one had conspired against him, and to lye in wayte for him: and that the other had made a couenant with him, and set him on. These others against whom he shewed such cruelty, were certaine Priests of the Lorde, and many others together with them. Concerning which we are to note, both how great cruelty he shewed: and vpon howe small occasion. His cruelty appeared for that he [f] slew so many priests of the Lorde, euen fourescore and fiue: (which his * owne men abhorred so much, that he could not get them to be executioners of his bloody commaundement) and [g] destroyed besides both men, women, and children, Oxen, Asses, and Sheepe, and the whole city of Nob where those Priestes had their abode. The occasion was small, because the fault (if any there were) was but in [h] one man, Ahimelech only, and that none other, but that ([i] not knowing then, but that David was in high fauour with Saul) [k] he both asked counsell for him of the Lord, and did a little relieue him with some victuals, and with a sworde, such as David had good right vnto, hauing wonne it of Goliath before in the field: and all this, [l] but vpon the accusation onely of one euill person, Doeg an Edomite. After that so he had raged against others, then doth he follow on David himselfe: and that in such sort, that it may appeare hee was egerly set, not onely by the nature of those his pursuits in themselues, but also by one speciall circumstance theron depending. As touching the nature

a 20.30.
b 20.33.

Against his seruaunts.

c 20.8.
d 20.7.

Against the Priests of the Lord.

e 20.8.
f 22.18.
* 22.17.
g 22.19.
h 22.9.10.
i 22.14.15.
k 22.10.
l 22.9.22.

Then against David himself.

of

of those his pursuits in themselues, it is set downe how he did follow vpon him, first when David vpon certaine occasion, was now gotten into a citie: and then failing of his purpose there, afterwards in the fields at large. The citie was [m] Keilah, [n] in the tribe of Iudah, whether [o] David went to fight against the Philistims that came against it, & spoyled theraboutes: whom when David had ouerthrowne, he remained with the citizens of Keilah for a certaine season. But when [p] Saul came against him, hoping now that he had him sure, [q] David vnderstanding that the lords of Keilah would not stand fast vnto him, got him thence, and so defeated Saul in that his enterprise. How hee followed on him in the fields, we haue the same first set downe generally: then certaine of those his pursuits more specially. Concerning the former, there is no more set downe but this, [r] that he sought him euery day. Concerning the other, there are set downe three speciall pursuites: one of them broken of, by the comming in of the Philistims: the other two by the kindnes & faithfull dealing of David himselfe. That which was broken of by the comming of the Philistims, did hazard David very sore: partly for that the Ziphims (who, [s] as it seemeth, were of that Ziph that was sonne to Caleb, and then were they of one tribe with David) [t] vndertooke to betray him: and for that [u] Saul, hauing got that aduantage, did so hotly pursue him, that being for a time but on the one side of the hill, while they were on the other, at the length hee had compassed them in (but, as it seemeth vnwitting to him) on euery side. But then on the sudden [x] he was fayne to breake off, because he had word, that the Philistims had entred already. Of those others that were broken of by the kindnesse and faythfull dealing of David himselfe, the former of them was in Engedi: the other in Ziph. In the wilderness of Engedi it was that he pursued David so hotly (euen [y] among the tops of the rocks, where no body els but only wild goats were wont to bee) that in the ende [z] he fell into Davids hands, entering into a caue where David was: and there finding that David had spared him when hee was in his handes, thereupon [a] he left of pursuing him for that present. But hauing as yet his wonted blood-thirstinesse remaining in him (though [b] it were for a time somewhat slaked, by that great and singular

m 23.1.
n Ios.15. 22.
o 23.5.
p 23.7.8.
q 23.12.13.
r 23.14
s 1.Par.2. 42.
t 23.19.20.
u 23.26.
x 23.27.
y 24.2.
z 24.45.18.
a 24.22.
b 24.16.22.

fauour that he found at the hands of David on his part altogether as much vnlooked for, as vndeserued) hee doth no sooner get opportunitie, but forthwith he returneth vnto his olde bias againe. Heere therefore it is good to consider, not onely how he came in with this his other pursuite: but also howe fayre likelihoods he had giuen, that hee would neuer haue done it againe. He came forth with his other pursuit, by occasion of the Ziphims, [c] who nowe againe came and tolde him where David was: whereupon [d] he came forth again with 3000 chosen men to set vpon him. But David [e] priuily comming into his campe, when he, and his company were fast a sleep, [f] tooke thence such tokens with him, as whereby he was able to shew, that hee had the king in his handes, to haue done with him whatsoeuer hee woulde. Which when the king perceiued [g] he was now againe for the time so mooued with it, that presently hee brake of this his pursuit, and so returned home againe. The likelihoodes that Saul had giuen, that he would neuer haue offered to David so hard measure againe, were, [h] that he did acknowledge his fault in pursuing of him, and besought his fauour vnto his seede: and these with teares. That speciall circumstaunce that dependeth heereon, and somewhat better helpeth forward to shewe howe egerly he was set vpon David, was, that so much hee followed on him, when as it had bene a great deale meeter to haue deale with the Philistims the common enimie, because that they, [i] both came vnto Keilah, and fought against it, and [k] afterward againe came into the land, during the time of this his pursuing of innocent David. The litle helpe that in this persecution God did giue him, was in the company that came vnto him for his defence, when hee was in distresse by that persecution, to the number of fyre hundred men in all. Whereof [l] fower hundred came vnto him while he was at Adullam, and other two hundred mo a while after. For we haue mention of fyre hundred in all, [m] both when he departed from Keilah: and [n] when he went against the Amalekites that had spoyled Ziklag. The first fower hundred [o] were, some of his kindred: the residue such as were in debt or number. Of the other, there is no speciall thing reported: not so much as the time when they came vnto him.

c 26.1.
d 26.2.
e 26.7.
f 26.12.
g 26.21.25
h 24.22.
i 23.1.
k 23.27.28

What helpe it pleased God to afford him in this persecution.

l 22.1.2.
m 23.13.
n 30.10.
o 22.1.2.

Saking

Sauing that, seeing they are found with David when he departed from Keilah, and we haue no mention of them before, it may seeme that they came vnto him while he was there. And likely inough, that seeing that David was knowne to be of great valour, that such as were disposed to giue themselues to such aduenture, would easily vpon such occasion resort vnto him.

7 All which things if in these dayes we shall apply to ourselues, and lay thē to such doings, as our eies haue often seene, and dayly yet see: we shall find them to agree so fitly together, as could be deuised, and sufficiently to teach vs, both what to looke for at the handes of many, and how warily to behaue ourselues in the meane season: whether we respect the occasion of this his persecution, or else but the maner whereby it proceedeth. For if we respect the occasion of it, what is it else that so much offendeth, and so greuously incenseth the Sauls of our time, but only the good successe of the sonne of David against these Philistims of ours: and for that same euill spirit of the Lord, doth hereupon help to kindle the furious rage of them against vs: For seeing that the Gospell euer now and then getteth (in these daies of ours) some good hand against all those that seeke to suppresse it, they see verie well, that if it may still hold on this course, it were like shortly to come to passe, not only that their craft should be in peril to be set at naught: but also that the Temple of their great Goddesse Diana should be despised, and her magnificence should be destroied, whome (almost) all Europe, and (as they would haue it thought) the world did worship; whereunto, if they haue any speciall fit of that euill spirit of the Lord adioined, it is lesse maruell then, if all the companie of them thereupon growe to some rageous vprore: no maruell then if they be full of wrath, and cry out (as if they were mad) Great is Diana of the Ephesians. No maruell then if in their furie, they rush together into the common Hall, if they catch, and hurrie with them Gaius and Aristarchus, Pauls companions: if some of them draw forth Alexander, out of the multitude, and others thrust him forward as fast, that getting him forth, they may there dispatch him as they list: if it be a sufficient cause for them all to stop their

That this latter persecution of Davids, is rightly exemplified in these dayes also against the Gospell.

The occasion whereon this persecution of ours is rayſed.

Act. 19. 27. 37.

eares, to whatsoeuer he were able to say for his defence, only for that he was a Iew: and, if hauing no cause at all of any concourse, much lesse of such a tumultuous vproze, yet notwithstanding a shout almost for two howers among them doth rise, crying, Great is Diana of the Ephesians. And when once they are set on such a gog, it is not then to say, in how eager maner they are like to follow on the seruants of God: nor how outrageous crueltie they are like to practise against all such, as on the behalfe of the Gospell of Christ shall stand in their way. And yet notwithstanding if we come to the maner of such dealing of theirs, we shall commonly find, that for the most part they euer proceede, in such sort, as the patterne before prescribeth vnto vs, and almost euen after the selfesame manner that before they find in the other. For first they do euer desire to do it in secret maner, so neere as they can: and then if they find that so they cannot, they stick not likewise to rush vpon it, howsoeuer they thinke occasion offered. And as Saul would now again first haue done it by his owne hands, in another mad fit of his, so to haue coloured the matter the better, and now came verie néere vnto it, belike because that David did ouermuch trust the oath that he did take to the contrarie a little before: euen so we may see that our Sauls also would not stick with their owne hands to put such things in execution, especially, the case being such, as would afford them any reasonable coulour vnto it: whereunto they also come oftimes ouer néere, for that vpon their promises and oathes they are ouermuch trusted. When themselues are not able to do it, then do they imploy others about it, and that howsoeuer opportunitie is offered: neither sparing such as be sick, but seeking to haue them bed and all, nor so much as able either to hold paciente with any (though neuer so néere) that any way frustrate their wicked attempts, or to find any other meaning if so they should, but that they are mocked therein. And that which is more, when they find themselues in such sort defeated, as that they may plainly perceiue, that it is no meaner then God himselfe that doth resist them: and though he do the same also in neuer so good and gracious maner, yet will they neuer be warned thereby, nor any thing staied in their

In what maner it is prosecuted.

First in secret.

 wicked

wicked attempts, but euer run on to the vttermost point that they are able to reach. Neither are they able to denie, but that by the selfe same spirit, which in others they persecute with all extremities, many of themselues are so taken, that they also prophecie in manie things, in respect of that palpable error that both we and they were in before, and of that knowledge that now we haue common vnto vs both. In which case also if any man thinke, that they should so reuerence, either that speciall gift of Prophecie (an euident worke of the spirit of God) or his great goodnes to them, in that he doth not cast some feare-full iudgement vpon them (as, in the like case, fire from heauen vpon many of those that came for Eliiah) but doth so graciously compas them in, or rather imbrace them with the armes of his rare and singular mercie: this one example of Saul in this case, (a man, no doubt, nothing so ill as most of them) may sufficiently teach, how far such an one may be deceiued. If that will not, the daily experience of these daies of ours, is so passing fruitfull in such examples, that it only may put it cleane out of question. And as Saul, when he saw that he did no good in pursuing of him, withdrew himselfe for a time, to await some such opportunitie, as that David might of himselfe haue falne into his hands, and for that purpose stoke not to take a time appointed to speciall deuotion, for to accomplish his bloudie enterprise: so these likewise doth await such opportunities, and stick not for any solemnitie of the time whatsoeuer, but can redily find in their hearts, then to commit any iniquitie whatsoeuer, when as the time doth specially call them, vtterly to abandon all vngodlines, and with all sincerite and holines of mind to sanctifie themselues vnto the Lord. Comming vnto their open practises, there also we find that their rage is so great, that first others feele it for Davids sake: and then, that they pursue David himselfe likewise all that they can. And among others that find of their outrageous crueltie for Davids sake, sometime Jonathan himselfe is not free. For nerenes of bloud in this case helpeth but little oftentimes: and it were no hard matter to find a great Prince among vs, that not only attempted vpon the like occasion to destroy his owne sonne, but most vnnaturally and most

2.King.1.9.12

Then openly.

Against others for the Gospels sake.

vngodly did it in déede. Neither can they be perſwaded, but that ſo many as fauour any thing at all the righteous cauſe of thoſe that are oppreſſed, and are ſorie to ſée ſuch vnreaſonable crueltie practiſed againſt them (and ſuch eſpecially as profeſſe the Goſpell themſelues, and are entered into a couenant with it) do all conſpire their ouerthrowe, and ſet vp their owne ſeruants againſt them. Inſomuch that not their owne retinue can be void of this ſuſpition, but that they alſo conſpire againſt them, vnleſſe they be euer whiſpering in their eares whatſoeuer naughtines they can deuiſe, both againſt the truth it ſelfe, and againſt the profeſſors of it. But as for the Prieſts of the Lord, they are euer ſure to pay for it, whenſoeuer any quarell can be pretended againſt them: no regard being had of the multitude, nor of ſuch as are innocent among them, nor how iuſtly any thing they haue done might be excuſed: nor how ſlender an accuſation (either in reſpect of the partie, or thing it ſelfe) is brought againſt them. In what caſe they were in his time, how poore and néedy, be little regarded: and it may be, he did not ſo much as knowe it neither. And yet muſt it néeds be verie apparant, when as Ahimelech the high Prieſt had neither ſuſtenance, wherewithall to releeue a man if neede were, nor ſo much as a weapon for his iuſt defence, but was faine to take of the Shew-bread for the one, and the Sword of Goliath for the other, that, as it ſeemeth by the place it was in, had now bin conſecrated vnto the Lord. This without queſtion he might haue perceiued, and of dutie he ſhould haue amended. But heere he is blind, and ſeeth nothing: and yet in the other he is ſo verie ſharp, that for an hillok he hath quickly found no leſſe then a mountaine. Wherein alſo the Sauls of our time are nothing behind. They neuer caſt how to take any good order, for the needfull & honeſt maintenance of the true ſeruants of God: and likely inough, that they do not ſo much as conceiue, that they haue any ſuch want. But if thoſe ſeruants of God at any time ſlip, if they tread their ſhoe awry neuer ſo little, or, if they haue not offended at all, but only by vniuſt and hard conſtruction: yet if an accuſer may once be found, if any thing may be ſurmiſed againſt them, it is inough: by and by they muſt heare, thou ſhalt ſurely dye Ahimelech,

21.4.9.

Againſt others for the Godly ſake.

melech, thou and all thy fathers house. In their pursuites of our David also we may see, that they follow the steps of the other. If he be in a walled Citie, he is forthwith shut vp in their hands, and then must they make all the hast that they can, that they leese not such an opportunitie as it. All good deserts must then be forgotten, and either must the Lords of Keilah falsly betray him that saued them and their Citie, and treacherously deliuer him vp to the hands of his enemies, or cast their Citie, and themselues withall, into the perill of present destruction, Saul being so furiously bent as he was. If we wote not what is become of him, yet must he be sought for euery day, that so in this matter we leese no time, but so little as may be. If any get knowledge where he haunteth, and how we may come to obteine our desired pray, then are they the blessed of the Lord, and they forsoth haue compassion on vs: and though they be such as could not detect him, but that withall they must condemne themselues to be naught, and to betray the godly, and iust, yet must such treachery be couered ouer with so goodly a name. And if once we be in the chace, and neere to our pray, hardly can any thing turne vs aside whatsoeuer it be. Neither doth it any thing auaile, though David witnes plainly inough his owne integritie, though our selues haue neuer so good experience of it, and though for a time our hearts do breake, and teares gush out, to thinke how vnkindly we haue gone about to take away the life of him, that so faithfully hath preserued ours. It is no more but a morning clowd: and we can no sooner heare of any other opportunitie offered, but by and by we returne to our former bent, and persecute David as freshly againe as euer we did. Howsoeuer we may seeme to leaue off, so long as we see not how to preuaile: yet if once we get but some glimse of any good hope, by and by we rush vnto it againe, nothing at all regarding how far we misliked sometimes our owne doings therein, nor what we promised to the contrarie. Not only in labouring for Kingdoms, but in this quarel also, oathes must be no oathes with vs now. And that which is more, this hideous quarell must so be manned, and toughly followed, that the common enemie must rather be suffered, to do what he will, then so much as a latchet

Against the Gospel it selfe.

wanting in this. But as God then also gaue David some little helpe, in the companie that came vnto him: so it pleaseth him now also, not altogether to leaue those destitute, whom the Saules of our time so busily persecute for the Gospels sake. Those that are of the kindred of David, and others besides that feele themselues indebted to God; and are of a broken or troubled spirit, will now and then be stealing to David, da Saul (in the meane time) what he can to the contrary: and so much the more, as they see David so valiantly to imploy himself agaynst the Philistims.

Such a like helpe as was affoorded to David before, affoorded vnto the Gospell now.

8 How it pleased God, notwithstanding these persecutions, to bring David at length to the kingdome is now to bee seene: and first how he brought him to one part of it; and then how he brought him to all the rest. Vnto some part of the kingdome we finde that he brought him, immediatly after the death of Saul: but not to the rest til Ishbosheth also ꝑ sonne of Saul was taken away. In the former of which we are to note, how conuenient a way he made him vnto it a little before he was to enter, and then how he brought him to the fruition, or vnto the reall possession of it. He made him a conuenient way to enter, both in such things as concerned the preparing of David vnto it: and then in remouing certeyne others out of the way, that otherwise might be an hinderance vnto him. He prepared David vnto it, both in preseruing him from such things as were agaynst him: and in prouiding him one speciall helpe which made to his purpose. Those things that made agaynst him, were two: one, the perill of his person: the other, the hazard of his good name. For the preseruation of his person, the Lord was so good and gracious vnto him, that [a] when he was afrayd to tarie in Iudea, and thereupon fled vnto Achish (one of the Princes of the Philistims) the Lord neuertheleſſe gaue him safetie there also: when as notwithstanding David [b] so behaued himselfe there, that it was great marueile that he brought not himselfe into greater daunger there, then he was in before in Iurie: as after we shall haue more conuenient place to declare. The perill that his good name was in, was, for that being now among the enemies of Saul, and being [c] readie to go to the field with them a-

How David was afterward brought to the kingdome.

First but vnto some part of it

What way was made vnto it.

First preparing David vnto it.

[a] 27.1.2.

[b] 27.8.9.11

[c] 28.2.

gaynst

gaynst him, the Lord neuertheleſſe[d] ſo prouided, that he ſhould not bee in the field that day that Saul ſhould bee ouerthrowne: whereas otherwiſe, either himſelf might haue been ſome cauſe of his ouerthrowe: or els at leaſt he had been more open to that reproach. That ſpeciall helpe that it pleaſed God to beſtowe vpon him, and which made ſo much to his purpoſe at that preſent, conſiſted in two principall poynts: wherof the former was [e] a great bootie or pray, which (by occaſion that then fell out) he got from certeyne of the Amalekites: the other was a greater power of men that at that time alſo drew vnto him. With his bootie he [f] remembred his friends in Iury, where he and his men were wont to haunt: to the number of thirteene cities by name, and to certeyne others beſides: a very good preparatiue to make his friends faſter vnto him, now that he was (very ſwne after) to ſtand in neede of their helpe for the kingdome. That greater power of men that came vnto him* were diuers of the tribes of Benjamin, Gad, Iudah, & Manaſſes: all actiue, valiant, and expert men, and meet for the warres. Who are ſayd to haue reſorted to him* at Ziklag: but becauſe there is no mention but only of his former ſixe hundred at his returne from the Amalekites, therefore it is likely that they came not vnto him, till he was returned thether agayne, and that the ſame was ſhortly after that Saul receiued the ouerthrow. At which time comming as they did, they came very fitly for Davids purpoſe, now that he was to enter the poſſeſſion of ſome part of the Kingdome. Thoſe others that might bee ſome hinderance vnto him, are eſpecially Saul, and his ſonnes: theu alſo as many of the armie beſides, as being that way affected, were there ouerthrowne. That Saul himſelf would haue been an enemie to David in that quarell, all his doings do ſo fully witneſſe, that wee need not to ſtand vpon that poynt of the matter: and yet ſhall it bee good to conſider more ſpecially, in what manner he, the greateſt enemie that David had, and the ſtrongeſt hinderance vnto his kingdom was remoued. The manner whereof reſteth in two principall poynts: one, how he might vnderſtand himſelf to be altogether forſaken now before his death: the other, how he was accordingly brought to a miſerable end. He might vnderſtand him

[d] 28.2.11.

[e] 30.20.

[f] 30.26.31.

* 1.Chro.12. 1.22.

* Ib.1.20.

Then by taking others out of the way, that would, or might haue been ſome hinderance vnto him.

ſelf

selfe to be altogether forsaken, both in the straungenesse that he
found in the Lord towards him, when (after a sort) he sought to
haue some direction of him what he should do, when now the
Philistims came in agayne so strong vpon him: and in that an-
swer that was giuen by such, as he in that case thought good to
seeke vnto. The straungenes that he found in the Lord towards
g 28.5.15. him, was such, as that now g in this great daunger approching;
and when he was so heartily afrayd thereof, and he in this his
h 28.6. distresse h sought vnto him, neuertheless the Lord gaue him i no
i Ibid. answer at all: neither immediatly, by dreames; nor by the mini-
sterie of others, either ordinarie as by Urim, or extraordinarie
as by any Prophet. And good reason it was, that he which
k 13.8.13. k twise before had made so light account of the word of the Lord;
15.9. and now at this present did so hotely persecute David, directly
l 15.21. agaynst l his owne knowledge of the ordinance of God leaning
to David; and that in so cruell and rageous manner, as that for
m 22.18. his sake, and otherwise for no cause at all, m he slew so many
Priestes of the Lord, should at no hand finde any answer at the
mouth of the Lord in this his distresse, or whensoeuer he most
should neede, or faynest would. The Lord so estraunging him
selfe vnto him, he did not humble himself before his face, nor so
much the more earnestly seeke his fauour: but presently turned
aside to such as gaue themselues to ill artes, and such as for that
n 28.3 9. cause himself had n before destroyed so farre as he could. And the
answer that so he receiued was altogether euill: o that the Lord
o 28.15.19. was his enimie, for that he did not execute his fierce wrath vpon
the Amalekites: and that now the Lord would deliuer him and
his, both his sonnes and his people into the hands of the Phili-
stims. Which heauie sentence was notwithstanding p the next
p 28.19. day after q fully performed. Ionathan, r it seemeth (of himself)
q 31.1 7. would neuer haue molested David for the kingdome: but fully
r 23.17.18. would haue contented himself, to haue been as a friend neere a-
bout him. But yet were it likely, that those that were of Saules
faction would haue laboured, for to haue set him vp agaynst
David: or, if he would not, then some other of his brethren: as
notwithstanding s Ishbosheth was shortly after set vp agaynst
s 2.8.9. him. So that this way, though not of himself, yet by the solici-

tation

tation of others, it was likely enough that Ionathan also might haue been some hinderance vnto him. As for Abinadab and Malchishua, his other sonnes, [t] that together with Ionathan at that field were slaine, they were more likely to haue been an hinderance to David, because that as they were the sonnes of Saul, so do we reade of no such fauour that they bare vnto David that were like to stay them from encombring of him in that action. Those of the armie that in that quarell or controuersie held with Saul, and with him were there ouerthrowne, would no doubt, if they had liued, haue wrought what comber they could vnto David about the kingdome: as afterward also those that remayned [u] readily did, and therewithall shewed what might be feared in the others. That it pleased God therefore to take away those, we may see that thereby he made a readier way vnto David to come to the kingdome. To finde out how he brought him to the fruition of it, it is to be noted, that now that this way was prepared vnto it, and the time was come, wherein God was purposed to bring him to some part of the kingdome it self, he wrought forth such things as thereto appertayned, both in David himself: and in the whole tribe of Iudah likewise. In David now agayne he wrought [x] to seeke vnto him for his direction, (both whether it was his pleasure that now he should enter vnto his kingdome, and where he should begin the same) and withall [y] he gaue him direct and plaine answer to both those questions (willing him now to enter into it, and telling him likewise where to begin it) and wrought in him [z] to do accordingly. In the whole tribe of Iudah likewise he so wrought, that of their owne accord they * came and made him their King: at which time David was now agayne by them thereunto annoynted. To finde out how he brought him to all the rest, wee are to consider, that here agayne wee haue noted vnto vs, first how it pleased God to exercise him for a time: and then how it pleased him in the end to bring him vnto it. As touching that exercise of his in the meane season, it resteth in two principall poynts: one, the substance or nature of it: the other, the time of the continuance. The substance or nature of it is such, as hath two principall poynts of hardnesse: the one, that he was wrongfully

[t] 31.2.

[u] 2.8.9.

The performance of the first part of the kingdome unto him.

[x] 2.1.

[y] 2.1.

[z] 2.2.3.

* 2.4.

Afterward he brought him unto the whole.

Divers wayes exercising him for a season.

fully kept from the greatest part of his kingdome: the other, that when opportunitie was offered, as David tooke it, to come to his full right therein, although he was readie for to haue taken the benefite of such opportunitie, yet he found that it came to no proofe in the end. He was wrongfully kept from the greatest part of his kingdome, because that [a] Ishbosheth was set vp by Abner, directly contrary to the ordinance of God: and because that [b] but one tribe only claue vnto David, and all the others were drawne vnto Ishbosheth the sonne of Saul, and yet no better then a plaine vsurper now. The opportunities that David was so ready for to haue taken, to haue come to his right thereby, but yet came to no proofe in the end, were two: whereof the one was but only for a part of that which yet stood forth against him: the other seemed to offer the whole. That which was but only for some part of it, was, [c] that the inhabitants of Iabesh-Gilead hauing buried Saul, [d] David thereupon taking occasion to send vnto them, to giue them thankes for it, and to assure them of a good turne at his hands, if it came in his way, did withall somewhat inuite them to take him for their King, as the tribe of Iudah had done alreadie. But [e] Abner, belike feating that the same ambassage of David was like enough to take effect, if it were not in time preuented, forth-with speedeth himself to those parts, & there setteth vp Ishbosheth to be their King, and to rule not only ouer those two tribes and an halfe beyond Iorden, but also ouer all the rest: and so was David herein preuented. That which seemed to offer the whole, was whē Abner [f] being grieued with Ishbosheth his Lord and Soueraigne (vnto whom he had plight his alleageance) for that he was by him iustly reproued for a fault that he made (and yet, it may be, ouer-slenderly esteemed also) [g] came vnto David for to bring the whole kingdome vnto him: being false vnto him, whom he had set vp a little before. Neuertheleſſe David [h] was content, so to haue receiued it, if so it had came out. But God that had determined of a more orderly course for David to come vnto it, gaue no successe to that inordinate way. For Abner [i] was slaine before he could returne to do it: and so was David in that also defeated. The time of continuance [k] was somewhat better

[a] 2. 8. 9.
[b] 2. 10.
[c] 2. 4.
[d] 2. 5. 7.
[e] 2. 8. 9.
[f] 3. 8.
[g] 3. 12. 20.
[h] 3. 20. 21.
[i] 3. 26. 27.
[k] 2. 11.

better then seauen yeares: during which time l the house of Saul and the house of David were at variance about the Kingdome, and euer among ettes their quarell by the sword. How it pleased God to bring him to the whole in the end, hath likewise two principall points: first how he made him some way vnto it, then how he put him in possession of it. The way that he made him vnto it, was partly in that which concerned the estate of both the Kingdomes generally: and partly in that which concerned David more specially. That which did concerne the estate of both the Kingdoms generally, was m that the kingdom of Iudah euer increased: and the house of Saul waxed weaker, and weaker. That which concerned David more specially, was that he n made it so well knowne, how cleere he was from the bloud of Abner, and that many of the contrary part o did know that it was David (and none other) that was thereunto appointed of God. He put him in possession of it, by taking away Ishbosheth that had set vp himselfe against him: and putting into the harts of the people now to yeeld their obedience vnto him. Ishbosheth was taken away p by two of his owne Captaines (without the consent, or knowledge of David) and on their parts, in verie ill and treacherous maner: for the which David q put them to death, so soone as they brought that tidings vnto him. Which being done, then whole Israel r being first striken with a great feare, as vpon the death of Abner before, so now vpon the death of Ishbosheth also, s no all come in (to the number of t aboue three hundred forty and five thousand, and those also u with consent of the rest) and making a couenant with him, do annoint him King ouer all: and so is David entered now into the possession of the whole.

l 3. 1.

But then bringing him vnto the full fruition of it.

m 3. 1.

n 3. 28. 39.

o 5. 2.

p 4. 2. 5. 6.

q 4. 9. 12.

r 4. 1.

s 5. 1. 3.

t 1. Chro. 12. 23. 40.

u Ib. 38.

9 If now againe we returne to our selues, there may we find that in these daies also God hath such a worke in hand among vs. He hath pleased him already to bring the Gospel to some part of the Kingdome thereunto appertaining: and we trust that in the end he will bring it vnto the whole. And this we hope so much the rather, for that he obseruetha a much like course now as he did before: and, walking as it were in the selfe-same path, giueth vs before hand to vnderstand thereby.

That God hath so dealt for the Gospel likewise.

That first he maketh a way unto it.

whether he meaneth to come in the end. For first we see, that he maketh now as conuenient a way vnto the Gospell, and to the spiritiall Kingdome of Christ, as he did vnto David before: partly in such things as concerne the preparing of those that do aduance the Gospel, to be the meeter instruments to such a purpose: but especially in remouing out of the way many of those that would be against it. For to the end that such as are to aduance the Gospell, may be the meeter to do the thing for the which they are ordeined, he preserueth, not only their persons to be in a readines against the time that they are to be imploied: but their good name also in that point of dutie to their superiours (for the most part of them, though otherwise it is not vnlikely, but that some particulars may in a great number be found, that by infirmitie hasten thereunto somewhat faster then it were meete that they should.) So likewise he putteth into their handes, wherewithall to make them such friends as they neede, against the time that they shall haue occasion to vse them: and sendeth in vnto them a further power, to help to bring them vnto their right. Those also whome he hath remoued out of the way, and daily yet doth more and more, are both such as are the chiefe resisters of this ordinance of God: and their adherents together withall. In those that are the chiefe, as they are the greatest cause of offence, so may we see the hand of God heauiest on them. For we may verie plainly see, that the Lord deneth to giue any answer vnto them: either immediatly betwixt him and them, by secret inspiration, or by inclining their hearts to such a course, as it were meete for them to walke in, or by the ministerie of any of those, whome it pleaseth him in such case to vse. For being destitute of the ministerie that haue their announcing in Iesus Christ, needs must they be destitute of Urim also: and so can they haue no answer by such. An idolatrous, and a mastling Priesthood they haue, that standeth vpon the inuention of man, and vpon their owne vsurpation withall; and for the better credit thereof, they haue an outward kind of ointment also, such as standeth on no ordinance of God, and therefore is destitute of the inward grace without any question. But such a ministerie as Christ himselfe did leaue vnto vs, and by the Apostles

By preparing those that are to aduance the Gospell.

And by removing others out of the way

That God hath to deale for the Gospel likewise.

postles his seruants was afterward deliuered vnto the Church, faithfully distributing the word of life vnto the people, and holding themselues contented there, that is altogether wanting in them, and therefore haue they (in their greatest affaires) no answer by Urim, nor by the ordinarie ministerie of the word. As for that which is extraordinarie, it pleaseth not God now to vse the same to his children, but very seldome: much lesse to those that are without. For they haue destroyed the Priestes of the Lord, with all the cruelties that can bee deuised: and that for no fault at all on their parts: but only vpon pretenced quarels, and causeles surmises of their owne. And as the Lord doth in this sort before hand, by such estraunging of himself from them, giue them to vnderstand, how much he is offended with them (and iustly tw:) so may we see, that in the end likewise he taketh them away in such sort, as may well betoken his displeasure therein also: and many of them, in as miserable and desperate maner, as he toke away Saul. For as in the end he spared not himself, whom Davids hands ofttimes had spared before: so many of those, that in these dayes of ours haue been principall doers, in the persecuting of the Gospell of Christ, and contriuing treacheries agaynst those that professe it, being often spared before, by those that iustly might haue been reuenged of them for those their trecheries, haue at the length layd hands of themselues: and so the iust iudgements of God, that others in compassion and pitie would not, themselues haue executed in most desperat manner vpon themselues. Among the adherents of these we may see likewise, that not only such, as of whom there was no better hope, are taken away: but also that some of our Ionathans likewise, are wrapped vp together with them in the same iudgements: such I meane, as though they did beare good will themselues to the Gospel of Christ: yet some way or other were such notwithstanding, as by whom the course of the Gospell might haue been hindered. But what may those that are enemies hope for, when as such as (for their owne parts) are faithfull friends, are notwithstanding by God himself sometimes removed: & yet for no malice in them; but for that by some other circumstance they might be offensiue to the kingdom of Christ.

Which course, if wee see that the Lord hath at any time taken, wee neede not to doubt, but that now he meaneth to haue the kingdome of Christ more fully aduanced, when as wee see that he doth so much remoue whatsoeuer offences are in the way. We may see likewise, that he hath not only made a way vnto it, but that alreadie he hath in some good measure aduanced that kingdome of his among vs. For as then he did put into the heart of David to seeke vnto him, and wholly to referre himself to his direction; and then stirred vp the whole tribe of Iudah to receiue him likewise: so now in like manner he hath both put into the hearts of diuers Princes to seeke the Lord, and to take their direction of him; and withall hath stirred vp many, therein to yeeld their alleageance vnto them. But as then it was no other tribe among them all, that at the first did so readily yeeld to the kingdome of David, but only the tribe of Iudah, whereof David himself came, and which had the greatest promise of spirituall blessing: so now likewise we finde not, that all generally receiue the Gospell, at least not so readily when the same is first preached vnto vs; but that it is only those that are of the spirituall lineage in Christ, and to whom God hath vouchsafed (in those things that appertayne to the kingdome of God) a more speciall blessing then otherwise he hath done to many others. This being done, before that God bring all the whole generally vnto the obedience of the scepter of Christ, wee may finde likewise, that God is disposed to exercise vs, euen as he exercised him before: both in respect of the nature of that his exercise, and in the respect of the continuance also. For as touching the nature of it, diuers hopes and likelihoods are likewise giuen to those that do earnestly wishe the aduancement of the kingdome of Christ, which notwithstanding come to no proofe in the ende. Sometimes it seemeth, that when some haue yeelded their obedience alreadie, others thereupon might bee more easily perswaded to come in also. But that course can no sooner be taken, but that some Abner or other will quickly crosse it, and in no wise suffer Iabesh-Gilead to come in so soone. And they on the other side may well be readie, and very forward to do such a point of ciuill duetie, as to conuiuit the bodie of Saul to buriall: and yet notwithstanding

Then that he hath given in some good measure, the thing it selfe.

That we are in such sort exercised before.

withstanding bee nothing the nearer to any sincere loue of the Gospell. Insomuch, that as David, when he sawe that noble minde in them, thereupon belike conceiuing good hope, that they might easily haue been induced to his alleageance, was notwithstanding deceiued therein: so wee likewise may be as farre to seeke, if where wee finde in such ciuill duecies so heroicall mindes, wee hope that they also might sone bee wonne to the Gospell of Christ. It is very true, that (for the most part) of base mindes little good may be loked for to the kingdome of Christ: and that our best hope (for such matters) lieth in those that are more nobly minded: which also, it may be, was a good secondarie cause, why so many Capteynes and Souldiers (who for the most part are more nobly minded, at least if it be their owne disposition that hath brought them to that kinde of life) are found in the Bible, but especially in the new Testament, so readily to haue imbraced the trueth, and to haue ioyned themselues vnto the professors of it. But yet in such also may we bee often deceiued, if we relie ouermuch vnto it. Sometimes agayne there is hope conceiued, that if Ishbosheth and Abner fall out, and Abner thereupon bee purposed to reuolt, and to reduce the kingdome to David: then will the matter be sone at an end, and that it must needes bee a sure and a readie way, to put David in possession of the whole. But that course also doth not finde so good successe in the ende, as to flesh and bloud it might seeme that it would. God is most honorable in all his doings: and though sometimes he turneth such deuises to good in the end, yet to those that awayt him in godly patience, he layeth forth (in his good time) more orderly meanes to atteyne to the thing that they desire: especially when the matter concerneth the aduancement of his kingdome here on earth. As for the time it is not so much as to be expected, that the Gospell should by and by be spread abroad euer all. As it had a time to come to so low an ebbe, as in these dayes of ours we haue found it to be at: so must it haue a time agayne to get vp to that heighth that we would gladly wish to see it in, if so it might stand with the pleasure of God. But as David after that he had reigned ouer one part only for the time, was afterward brought vnto the whole: so our trust is, that our Israe-

And that the likelihoods are great, that the Gospell is ere

lites

long to bee much more aduanced.

lites also that now stand out, will at length remember themselues, and with one consent submit themselues vnto the scepter and kingdome of Christ. Their leaders they may find, although that they be the contrary partie, yet to bee innocent of the bloud of all such Abners, as opposing themselues agaynst the kingdome of Christ, haue iustly falne (but not by the hand, or consent of David) into the like iudgements of God. At least though men be so subiect vnto their owne infirmitie, and so caried away sometimes by their affections, that euer in such poynts all can not be so fully excused: yet those also are so free herein, that any reasonable man may hold himself therein contented; and whatsoeuer thereof wanteth in man, that is fully supplied by Christ. For he came not into the world to condemne the world, but that the world through him might bee saued: and so is there no man that needeth to doubt, but that he is absolutely free from the bloud of all. Neither may these Israelites of ours see only that David is free from the bloud of such Abners, as otherwise of themselues, or by the hands of others haue iustly perished: but also that it is he that ought to reigne, and that is ordeyned of God to bee their King. Of which they haue so euident proofe, both in the word, and many other wayes besides, that we need not to stand vpon it: especially if the comparison bée betwixt those base ordinances of man which they would haue so highly aduanced, and the excellencie of the glorious Gospell of Christ, vnto whom all power is giuen, in heauen, in earth, and also in hell. If therefore the children of Israel were by such things in David induced to make a couenant with him, and to yeeld their alleagcance vnto him: how much rather may these Israelites of ours be induced therby, to make a couenant with Iesus Christ, and to yeeld themselues to his kingdome: For if David were free from Abners bloud, and if he were ordeyned of God to bee their King (as in trueth he was) and if the matter were so euident in him, that now they all did playnlie perceiue it: much more must those things be in Christ, and in his Gospell, in farre greater measure without comparison; and so consequently much more euident also in him. And so it is not to bee doubted, that how farre of soeuer these Israelites of ours, do yet stand out a-

And that the likelihoods are great, that the Gospell is ye

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gaynst Christ and his word: yet is there a time which God hath appoynted when as they shall mislike their folly, and with one consent make him their king, that so he may enter into ȳ whole. For if the children of Israel were so effectually touched (at the length) to yeeld vp their obedience to David, that they came with so great a number, and those the principal men of them al, and with the consent of all the rest: it may not bee doubted, but that Christ also, & his eternall trueth shal haue the same in some good time performed likewise. And seeing that David was but a figure, & Iesus Christ is the trueth it self, so much the rather may we hope, that as wee sawe the glorie of Christ at the comming in of the Gentiles, a great deale greater then was this of David at the cõming in of al the Israelites: so we may now also atteyne to sée the like general assent in some good time yéelded to the Gospell of Christ, by the states & people of Christendome, that in some good measure may proportionably answer the comfortable patterne that we haue seene alreadie in Christ.

10 But so beeing come to good opportunity to treat of the hope that we may conceiue of this matter. that is, of a further accomplishment of the kingdome of Christ by his worde, we are to consider, first what is the course wherein wee may conceiue the hope aforesayde: then howe to aunswere that which may seeme to goe against it. Concerning the former of these two, we are to knowe, that if wee woulde exactly haue it, we are to gather it, not onely out of this booke of the historie, but also out of all such Psalmes, as belong vnto this compasse of time. But because the historie will be sufficent for this matter, and more agreeable vnto the order that hitherto we haue obserued, we shal holde our selues contented therewith: and yet, because that out of those Psalmes we may learne, howe to exercise our selues to good purpose in these our troubles, in the end wee shall consider of those also, both to see how David exercised him selfe therein, and how we may doe the like our selues. Keeping our selues therefore, but vnto the historie at this present, wee are there to marke, what is the course that David held in these matters: and then, how wee may in these dayes of ours, apply the same vnto our selues. In the course that David helde in these matters, we

What course it is, wherein we may iustly conceive this hope aforesaide.

are to consider, what minde he caried, first towardes God: and then towards others. Towardes God wee may finde that hee bare a very good minde so soone as euer this persecution was raysed agaynst him: and in the course of all his dealings afterward also. For at the first, so soone as euer persecution was raysed against him, hee being forced to steppe aside to auoid the present daunger, forthwith got him to the godlier sort: first vnto Samuel at Ramah, and then vnto Ahimelech the Priest. Vnto [a] Samuel hee came when Saul had mist of him [b] himselfe, and thereupon presently [c] sent vnto his house to ouertake him there, and to dispatch him. Whereupon being driuen to saue himselfe by flight, he tooke his course to Samuel the Prophet, there (belike) in this distresse to seeke some comfort in the Lorde. Shortly after vnderstanding more fully by the helpe of Ionathan, that Saul was fully bent to destroy him, being then occasioned again to saue him selfe by flight, [d] he came to Ahimelech the Priest: belike to worship the Lorde there, and to see what comfort so he might finde, in this his perillous and troublesome case. And as thus he began, when persecution was first raised against him, so held he on, in al ẏ course of his dealings besides. For wheras Abiathar one of the Priests and sonne to Ahimelech, escaping that great & cruell slaughter that Saul did make of al the whole company of the Priests at Nob, for his safetie and succour came vnto David, although it were a dangerous matter for him, to giue any entertainment vnto him: beeing so far in displeasure himselfe as he was: yet [e] did he not only receiue him, but (such loue bare he to the Priests of the Lorde) he willed him also to be of good comfort, and told him plainly, ẏ with him he should not miscary so far as he should be able to help. And hauing so gotten one of the priestes of the Lord vnto him, accustomably in his waighty affairs he asked consel of the Lord: that so he might be able to direct his waies the better to the good liking and pleasure of God. As for example, when word was brought him that the Philistims were come against Keilah [f] he asked counsell of the Lord whether he should goe against them, or not. At which time although the Lord bad him go, yet because that his company made further question

What mind David caried towards God. Seeking after spirituall comfort.

[a] 19 18.
[b] 19.10.
[c] 19 11.
[d] 22.1.
[e] 22 23.

Ever inquiring of the Lord, in all his great and doubtfull affayres.

[f] 23.2.

g he asked the Lord of the same point agayne, and agayne receiued the same aunswere of him. So likewise during the time that he was at Keilah, after that hee had deliuered them from their enmies, hearing that Saul was determined to come against him, and then wisely premeditating with himselfe in what daunger he was like to bee, if the Lords of Keilah would not stand fast vnto him, although in reason he might haue presumed, that after so good deserts of his: hee needed not to doubt of any of them, especially so very soone after: yet knowing how easily he might be deceiued, if he should rest ouermuch in men, there againe h he sought to the Lord, to know in deede, whether Saul would come thither, and if he came, whether the Lordes of Keilah would deliuer him and his men into his hands. Whereunto the Lord aunswered, both that Saul would come in deede: and that the Lordes of Keilah, notwithstanding his former deserts, would deliuer him, if there he tarried, into his handes. In like manner, when at his returne he found Ziklag spoiled, and his souldiers in their impatience were about to haue stoned him * he in this distresse pluckt vp his heart, and again asked counsell of the Lord, whether hee shoulde followe on those that had done it: and whether that voyage shoulde bee prosperous vnto him. And so, receiuing aunswere to his desire, hee set in hande with the voyage, and not onely recouered all they had lost: but also gained much more vnto it. Afterwarde againe when worde was brought him, that Saul and his sonnes were slayne in the fielde, so that nowe the kingdome was deuolued vnto him, and the time came that he was to enter into the possession of it (in which case there are not many, of the moste godly that these dayes) haue that would awayt any playner or further calling yet would he in no wise take that course, or be so holde as to step one foote towardes it, vntill the time that he had i first inquired of the Lord: both whether it was his pleasure, that now he shoulde make any entrie into the kingdome, and in what city he shoulde begin. But being aunswered in both these pointes, he them foorthwith addressed himselfe to doe accordingly. It may be also that when hee was with Ahimelech, hee did there likewise, by the ministery of Ahimelech, aske counsell of the

g 23.4.

h 23.10.12.

* 30.6.8.

i 2.Sam.2.1.

Lord: both because that * Doeg doth so charge Ahimelech and because that * Ahimelech doth not deny it. But otherwise wee haue no mention in the Text it selfe, that so hee did. And yet notwithstanding Ahimelechs aunswere doth wel import, that at other times before he had done it: & so consequently, that it was an vsuall exercise with David, so to doe. Neither did hee onely thus religiously hang on the Lorde himselfe, but also on a time [k] when the Prophet Gad, but one of the seruauntes of the Lorde came vnto him, willing him not to abide in the holde (which for a time he had taken in the land of Moab for his owne safety, and with the Kinges good licence therein first obteined) but to returne into Iury againe, him also in this point hee redily obeyed. And yet was it, but such as wee terme a matter of state, and in reason, full of daunger, and so consequently no good aduice: neither doth the text declare, that it was the worde of the Lorde, but onely that the Prophet did will him so to doe. Neither was he so deuoutly giuen to reuerence God himselfe and his seruauntes, but euen the place itselfe of Gods worship, and the assembly of the people of God were so dear vnto him, that [l] he specialy complained of the want therof vnto Saul, as the greatest, and most grieuous part of al his troubles: as [m] elswhere also he doeth very grieuousllye complaine of that matter, not vnto Saul (who might thinke it to be nothing els but of ostentation) but to God himself apart from men, that in that point his estate was so miserable, that the estate of the birds of the ayre, that might approche the sanctuary of the Lorde, was better then his. How good a minde he caried to others, may likewise appeare two speciall wayes: first and principally by his dealing with his enimies, but partly also by his dealing with others besides. His enimies that nowe we speake of, who were the causers of these his troubles, were (to make account of) none other but Saul for his time: and, after him, Ishbosheth his sonne, and Abner the generall of his army. Against all which he so defended himselfe, that neuertheleste he neuer sought, by any yll meanes to take away them, so to ease himselfe of his troubles the sooner. For his own needefull and iust defence, we finde, that [n] euer he tooke diligent heed

* 22.10.
* 22.15.

Obeying the Prophets of the Lord.

k 22.5.

Longing after the Sanctuary.

l 26.19.

m Psal.84.3.

What minde he caried towards others. Towardes his enimies.

n 18.11.
19.10.

vnto

vnto Saul, that he did him no displeasure on the suddayne: and that [o] wisely he behaued him selfe in all his wayes. Then also, not despising the helpe of others, such as it pleased God to offer vnto him, we finde likewise that [p] he tooke such aydes as came vnto him of their owne accord, though otherwise many of them were so infamous and base, as many (of a nice kind of holines) would haue disdayned: and both [q] vsed the help of Ionathan his friende, and [r] renued his bond of amity with him. But as touching any euill practise against any of those his enimies, first as touching Saul, we finde that he spared him [s] twice, when as not onely himselfe might haue done it very easily, without any danger to his owne person, or shedding any mans bloud besides, but also, if hee woulde but haue suffered them, others woulde haue done it for him: and that, when as without his knowledge one had destroyed him in the fielde, and brought him word of it, hee [t] both auenged the death of the one with the death of the other: and besides that [u] mourned heartily for him. As for the others, he likewise both [x] mourned for Abner, and [y] auenged Ishbosheth's death: though these had hitherto kept a great part of his kingdome from him, and nowe that these were taken away, hee might well perceiue, that it must needes presently come all to his handes. Those others besides, with whome David is founde heere to haue dealt so well, are partly straungers, or those that were further of from him: and partly his friendes, or those that were neerer vnto him: Of the former sort we may account the Citizens of Keilah: and such of the country, as among whome he sojourned. With the Citizens of Keilah his dealing was, that although [z] hee was in distresse himselfe, and it was daungerous for him to bee acknowen where hee was: yet [a] both readily hee came to their helpe, and valiantly deliuered them also. With those others of the countrie among whome hee sojourned, howe hee dealt, wee haue it not so playnely set downe. But so farre as one storie may be some helpe to gather it, and one circumstaunce of likelihood besides, we may well conceiue that he dealt very wel with them. That one storie that I speake of, is of his good dealing towardes Nabal: by whome while he sojourned, [b] hee did

[o] 18.14.30.
[p] 22.2.
[q] 20.5.3.
[r] 23.18.
[s] 24.3.7. 26.7.11.
[t] 2.Sam. 1.2. 16.
[u] Ibid. 17.27.
[x] 3.31.35.
[y] 4.9.12.

Towardes the oppressed.

[z] 23.3.
[a] 23.5.

Towardes those among whome he sojourned.

[b] 25.7.15.21.

not suffer his souldiers to pray vpon him, or to take anything
c 25.2.3. from him (thought c he were but a churle, and very wealthy)
d 25.16. but moreouer d was a wall of defence vnto him and to all that
hee had, both day and night against any that would. So that
if this were his manner of dealing with others also by whome
hee sojourned, no doubt it was maruellous good. That cir-
cumstaunce of likelihood that I doe meane, is, that when he
e 30.26.31 got that bootie from the Amalekites e hee did so friendly re-
member many of his friendes, and about thirteene Cities by
name, where hee, and his men in time of their distresse were
wont to haunt. For seeing that David shewed such friendship
to them, belike they shewed, when he was among them, friend-
ship to him. But it is not likely, that they woulde shewe him
any such friendship if hee had liued on the spoyle among them.
Whereas on the other side if hee dealt with them, as hee did
with Nabal, and when hee had neede, made his moane vnto
them to obteine such help at their handes, as hee might with
their fauour: then was there no reason, but that, if there were
any good nature in them, they must needs both help him for the
time so well as they coulde, and euer after also bee friendly vn-
to him. Those that were more neare vnto him, were his sould-
iers: and those his friends that nowe wee speake of. His sould-
f 30.22 15. iers f hee did not defraude of a liberall portion of the pray they
Towards his souldiers. had taken, and when there were of the company that woulde
g 33 10. haue allowed nothing to some of their fellowes that for g wea-
21.24. rinesse taried behinde, and thereupon were left to keepe their
stuffe, hee woulde not suffer them to bee defrauded of any part
of their portion neither. Of his friendes also wee see, that hee
reteined so thankfull remembraunce, that so soone as God sent
h 30.26.31 him wherewithall to remember them, h he by and by sent a re-
Towards his friends. membraunce vnto them: and seeing that hee sent to so many,
and the text it selfe doth playnely say, that hee sent vnto all
places whether hee and his men were wont to resort, it seemeth
How to derive this good course of David vnto our selves. that hee coulde not content him selfe to remember some fewe
of them, but woulde haue beene loath for to haue missed any
one of them all.

11 Howe to apply the same in these dayes of ours vnto

our

our selues, is nowe to bee seene: and first as touching his deuotion towardes God: and then as touching his good dealing with others also. And out of his deuotion towardes God wee may doe well to take to our selues, in our distresse or griefe of minde to seeke to good company, vnto the Prophetes and Priestes of the Lorde: with them, and by their helpe, the better to exercise our selues in the comfort of Scripture, and in worshipping toward his holy temple. And in trueth, howsoeuer that the vaine pleasures of the worlde are otherwise pleasaunt to flesh and blood, and that not onely to the children of the world, but also in some measure to the children of God: yet notwithstanding, whensoeuer wee are in distresse, in such sort that in any good measure wee are humbled thereby, and that wee finde kindely indeede, that the worlde doth hate vs, and and wee are fallen out with the worlde agayne, or, as the Apostle doth vtter it, that we are crucified to the worlde, and the worlde vnto vs, then is there nothing sweeter, than in such case to flee to the Lorde, neyther is there any sound comfort, but onely in him, then the heart doth gladly prease to the soyle, and neuer can rest till hee come there. The children of the worlde do in such case seeke, to some worldly comfort or other: but it is because they knowe no better. And seeing that such hauock is already made of the seruaunts of God (by the Romane state of long, and by the confederates thereof yet) that skantly haue they left vnto vs some one Abiathar, or other, that hath saued himselfe by flight (in comparison of those, that otherwise the church of God might haue enioyed, to their great and singular comfort) what coulde bee more seemely for the Davids of our time, those Princes I meane that professe the Gospell, then to receiue into their protection such Abiathars as are escaped: wherein coulde they better expresse their zeale towards God, wherein may they take a better course for them selues: For David hauing Abiathar with him, now vpon euery occasion had opportunity (and oft times did accordingly vse it) to inquire of the Lord what he had to doe: when the Philistims inuade Keilah, and when Saul doth cast to surprise him, when his owne City is spoyled, and himselfe in peril to bee sto-

What minde to carie towards God.

ned for it, when hee is to goe to his kingdome, and where he is to make his entrie. And (no doubt) by these Abiathars of ours, our Davids also may in all thinges vnderstande, what is the good will and pleasure of God, in whatsoeuer it is that they haue to doe. Where that annointing is, there the Lorde will aunswere by Urim, there is no question. And blessed be God, that as he vouchsafed that mercy to David, in that his distresse to send vnto him such an Abiathar with the Ephod with him, as by whome hee might bee safely guided in all his actions, in those troublesome and daungerous affayres: so nowe also hee hath prouided our Princes likewise of the selfe same helpe, by such as he hath to the selfe same vse of his goodnesse preserued from all such massakers as heeretofore haue bene of the Lords seruauntes, when as by the wicked it was intended, vtterly to haue destroyed them all, if by any meanes they coulde haue performed it. And seeing that so good opportunitie is offered, of so ready and sure aduice, farre be it from any of our Davids, that any of them shoulde so much forget, or so little esteeme so good an helpe, as not take the benefiet of it. Iosua him selfe, and all the Princes and Elders of Israel, and generally the whole people besides (whome Moses did a little before so much aduaunce for vnderstanding and wisedome, in respect of those most worthy and excellent lawes that were giuen vnto them; and because that the Lorde was in all things so neere vnto them, and so present with them in all their affayres) were notwithstanding notably ouer-reacht by the Gibeonites, when as they inquired not of the Lorde what they were to doe in that matter, vpon a wrong supposall, that themselues had already espied the bottome of it. And the trueth is, that if euer wee take our aduice of the Lorde, then can we neuer be deceiued, howe simple soeuer wee are besides: but if wee leaue him, and rest in our selues, then are wee much and often deceiued, howe great soeuer our wisedome may bee, in whatsoeuer wee haue to deale. Much like hereunto it is, that he did so easily yeelde to the Prophet Gad, in so great a matter as it was vnto him: and it were much better for many of vs likewise, to giue eare to our Prophetes (such as wee finde to be of the Lorde) than otherwise to runne

Iosh. 6.3. 16.

Deut. 4.6.8.

the course that wee doe, let all things be done by the rule of the word of God, and it is the thing, that, for this matter, is the vtermoste that can bee desired. In which word the more that any body is faythfully and effectually exercised, the meeter is hee (if other things want not) to such a purpose: and our Prophets (except their calling) are nothing meeter then any others (by the ordinary course of Gods dealing with vs nowe) but onely so farre, as in this point they haue the aduantage, and thereby are better inabled then others are. The lesse that Princes themselues are exercised in Gods holy word, the vnlikelier they are to gouerne their affayres by the leuell thereof: and the vnlikelier they are themselues to doe it, the more doe they neede to haue the helpe of those that can. And, for the moste part, wee see it to be the maner of God, that giuing the soueraignty or stroke vnto one, direction and counsell hee giueth ofte times more fully to others. In his want that he felt in that his banishment of the exercise of religion, in that thereby he was kept from the tabernacle, and from the publique worship of God, his zeale hath a notable good disposition in him, so may it teach vs likewise, howe precious a treasure wee ought to account it, to haue accessed the Temple of God: and euer to haue a part in those things that there are done, both in the publique seruice of God, and for our owne instruction beside. And the more plainly that we may finde it to bee our maner, that the greater we are, the more doe we for the moste part absent our selues from those assemblies, and either breake vs (for our honour, or ease) vnto our priuate chapels at home, or altogether absent our selues from all places of publique worship, the more needefull is it, that wee should remember what David was in that respect: a man of great honour and calling, imployed about great and weighty affayres, and so keepeth in danger of his life for a long time nowe, that hee had enough to doe, to keepe him selfe from the iawes of death: and yet complayning moste of this, that he was kept from the house of the Lord, and from his inheritance there. In the mind that he caries towards others, first towards his enemies we find, that (though he was careful of his owne safety) yet against them (whom he neuer vse any

What minde to carie towards others.

euill practise. Out of his care for his owne safety wee also may learn to take this lesson, not only that it is lawful for such, to defend themselues against vnjust violence: but also that it is expedient that so they should. It is meet that we take good heede, ẏ the Sauls of our time in any of their mad moodes do vs not some displeasure on the sudden: it is meete also, ẏ we behaue our selus wisely in al things, so much the rather, for that the enimy doth diligẽtly await al such occasions, as wherby he may be able any way to annoy vs, & so to come to any part of his desire. And as for such helps as draw vnto those, that in such case are now molested, it may be also that some-times they are such, as of whom in some respects they might be ashamed: & yet in no wise to bee refused, being such as the Lord thinketh good to sẽd vs. And seeing ẏ Christ himself hath none other, wie are, so much ẏ rather, for to content our selues with the like: especially, when as we may hope, that he that giueth so few, & simple at the first, wil at length giue mo and better, as we sée that heere-tofore he dealt with David himselfe. If God also vouchsafe (of his goodnes) to bestow any Jonathans on vs, such as will deale faithfully for vs, and themselues are desirous and readie to be in league with vs: it is our parts again, both to vse their help as occasion serueth, & not to refuse to be in league of friendship with such. But as we may vse such lawfull meanes for our owne defense: so must we take heed, that we lay no violent hands on any of the Lords annoinced; such I meane, as are his annointed to vs, and vnto whome we are none other but meere subiects. Insomuch that if God at any time bring them into our hands, and neuer so eagerly bent vpon vs: yet are we to know, that they are not therefore brought into our hands, that we should take them at that aduantage; but that by sparing them, we should declare, how much we abhor to séeke our own safetie or peace by inordinate wayes. Neither are we to content our selues, only to bear them no heauier minds, but that we can be cõtent to spare thẽ: but also to beare them so sound good will, as that we do in hart detest any violence done vnto them; and vnfeignedly mourne when their case is such as any way deserueth to be lamented. Then also comming to others, we are to haue that care of the

hard estate or distresse of others, that although we be in hard case our selues, yet should we be ready if it lye in vs, to help such others as are in néede. If any of these Philistims of ours, come and spoile any Keilah of our neighbours adioyning, though we haue busines inough of our owne, yet if it be in vs to help those distressed neighbours of ours, we may not slip from their iust defence in time of néede. But being in armes, then are we especially for to take heede, that we and our companie be not grieuous to those among whom we abide, or by whom we passe as occasion serueth. Better a great deale, so to vse them, that both we may do our selues good, and still they may be our faithfull friends, then by ill dealing to make them our enemies, and to hurt our selues withall. A rule that is so little regarded with vs, whēsoeuer we are in armes, that lightly we do more hurt to our neighbours and friends in lying by them, then to our enemies in warring vpon them. Our souldiers also are much forgotten, and haue their due inter-cepted by those that are their leaders. Though euer we send them forth like men, yet seldom find we, but that they are beggars when they returne. But, besides that is no wisedom, so hardly to vse so needfull helps, it is iniurie also and great oppression, so far to defraud those that lay downe their liues in our quarell: and the greater that the cause is, about which we are to imploy them, the more doth it aggreuate, whether our folly, or else our fault, wherewithall in this case we are to be charged. As for our friends, I trust, I néede not speak for them: but sure it is, that if they be not from time to time wel remembred, as abilitie and opportunitie serueth: and that, not only that so we may the better keepe them to our own benefit, but also of the inward and vnfeigned thankfulnes of the heart: we are in great ieopardie with God, that seethe our in-most thoughts, iustly to leese, those that we do so losely keepe. In both these therefore, if we regard to hold on that course that David did, or but in needfull maner to help forward the cause it selfe that we haue in hand (which as we know is of more price, then to be hassarded by the want of either of these) we must be liberall vnto the one, and thankfull also vnto the other.

12 That which may seeme to go against that hope of ours

That this goodnes of God towards David, was not founded on Davids excellencie.

that expecteth a further accomplishment of these things to vs, is the difference that is supposed to be, betwixt David to whom it was performed before, and all those to whom the application that we haue made doth seeme to promis the same now. Concerning which difference, first it is to be knowne, that though such a difference there be, yet may it not abolish this hope that we speake of: and then are we more specially to examin, what is the difference that is betwixt vs. That although such a difference there be, yet is it not to abolish the hope that we speake of, may sufficiently appeare, for that such mercie of God towards vs is not measured forth vnto vs, according to the measure of our deserts, but so far-forth as he in his wisedome is determined for to aduance his honor among vs. For if the case be of that nature, that the worthines or vnworthines of the persons be not respected, then, though the difference that is betwixt vs were much greater then it is, yet may it not bar vs of that hope, that in such case may arise vnto vs. But thus rather we are to gather, that the Lord is so fully purposed, more and more to shew or open himselfe to the world, that he will still hold on that course of himselfe, not respecting whether those on whom he bestoweth such further manifestation of his glorie, deserue it or not. And yet notwithstãding he doth oftimes withall auenge himselfe with great seuerite, on many of those that do receiue the grace of God in vaine. Howbeit for this time it shall be sufficient for vs to consider, how we may find him to hold this course, that euer as the world groweth nearer to the consumation thereof, and so consequently the full aduancement of the kingdome of God the more approacheth: so doth he likewise more and more aduance his glorie on earth, not respecting the desert or worthines of those that liue, whether they were better or worse then those that were before, or after in their seuerall times do follow. This may we see in the whole course of the world generally: and in both those sorts of people, the Iewes, and the Gentiles, with whome it pleased God to deale more spectally. In the whole course of the world generally we may behold, that he was much more gracious vnto the world, when he chose vnto him one people among them all, and bestowed the

That God is purposed of himselfe, euer more and more to increase his goodnes towards vs: and that thence ariseth great hope unto us.

This to be apparant, in the whole course of the world generally.

Law vpon them: then, for the space of two thousand yeares almost, he was to those that liued before, among whome he chose to himselfe no one people, stock, or familie that we do reade of, but only a few seuerall persons, on whom also he bestowed no such knowledge, as afterward he did on those others. So likewise when afterward he vouchsafed to enlarge the kingdome of God to all nations, and to their better instruction to bestow the Gospell vpon them, we may plainly perceiue, that herein he was much better to the world now, then he was before vnto it: for that now he hath taken in all nations indifferently, and giuen vnto them the truth it selfe, whereas before he toke but one, and gaue vnto thē but figures also. But shall we therefore say, that those ages that haue succeeded, are better then those that were before? Or may we not herein plainly perceiue, that he in such case doth nothing respect, either the worthines, or the vnworthines of those on whom he bestoweth such mercies, but only that himselfe at all times doth, euen as he in himselfe hath ordeined? To come to the Iewes, that first were chosen the peculiar people of God, Abraham, Izhak, and Iaakob had but the promises made: but their posteritie, in proces of time, had the accomplishmēt of all those promises. The people that came out of Ægypt perished in the wildernes: but those which followed came into the land of promis. Moses could but see it from the top of a mountaine, a far off: but to Joshua was it giuen to enter in, to make a conquest of it, and to diuide it vnto the people. For a time they had in a maner but a popular state: but afterward they grew to a Kingdome. At the first they had but the Law: but afterward had they the Prophets also. Christ was for a time but verie obscurely propounded vnto them, by those figures and shadowes of the Law: but afterwards, by the preaching of the Prophets, a great deale more plainly opened vnto them. The glorie of the first Temple was verie great, but could not in any wise compare with the latter. The Kingdome of Christ was much aduanced among the Iewes, by his own preaching and works, while he was on the earth among them: but nothing like to that which afterward folowed, by the ministerie of the Apostles, when himself was taken vp from among them.

In his dealing with the Iewes

Should we therefore hereupō prefer, before Abraham, Izhak, & Iaakob, that imbased posteritie of theirs that after followed, Ioshua, before Moses, and the Disciples of Christ, before Christ himselfe? Or should a popular estate, be preferred before a Kingdome: the former Temple, before the latter: the ceremonies and shadows of the Law, before the plainnes & truth of the Gospel? Yet so must it be, if God should haue bestowed those greater blessings according to the dignitie of the persons: or if he held not a set course to make his goodnes more apparantly knowne to those that follow after, then vnto those that went before. Among the Gentiles we may see the selfe-same course obserued also. For though there were not many of thē at the first got into ȳ faith of Christ, yet a while after they were innumerable, though for a time they were exceedingly hated, and vnder most bitter persecution, yet shortly after they were honored of all, and enioied the faith in peace. After which time, manie of those Churches were caried away with error againe, and in those which remained, the truth of God was verie much corrupted also, according as the scripture foreshewed before, and as the sinne of the world had iustly deserued. Whereupon God in mercie disposed to call back certain of those Churches againe vnto their former faith in him, and to that end raising vp to the world notable men, mightily furnished with his holie spirit, although we find that vnto them and to many others of his people then he gaue a notable light: yet find we also, that the light which he gaue vnto thē, was far inferior vnto that which now he hath giuen forth to many others, otherwise far inferior vnto them. In which case we are not in deserts or worthines to prefer those that follow, vnto those that were before, as though that God for that cause were so much better to them, because he found them better then others, but euer to ascribe all to the meere goodnes of God, nothing at all in such case respecting whether men are worthy or not, whome euer he should find, without question, to be of themselues as void of all deserts and worthines, as could be deuised. But thus rather we are to gather, that as the Sunne, the neerer it is to his rising, the more light it spreadeth forth on the face of the earth: so Christ also

In his dealing with the Gentiles.

the

the Sonne of righteousnes, the nearer that he is to aduance his glorious Kingdome, vnto that fulnes that is due vnto it, and that the faithfull are put in hope once to behold, the more doth he increase his comfortable blessings in the meane season, that so we may be so much the better prepared thereunto, against the time that he shall bestow that fulnes vpon vs. Among all the men of the world that euer were, are, or shalbe (Christ only excepted) there is not one of that desert or worthines in him-selfe before God, that might procure any such speciall blessing of him: nor, till God him-selfe of speciall fauour hath otherwise wrought it, not one of vs all, any thing better than any other. The enlarging of his goodnes vnto the world, is altogether his owne, and none of ours: it proceedeth nothing at all from vs, but altogether, and only from him.

That on Davids part, there is no such differēce betwixt him at that time, and the children of God since.

13 But now more specially to examin what is the differēce that is betwixt vs, we are to consider, whether it be such as may iustly impose, that although God were so gracious to him, yet is there no cause for vs to thinke, that well may he be as gracious to vs. But the truth is, that we find no such difference betwixt vs, as maketh any odds for this matter: whether we respect but those things only, that concerne his owne person, or the occasion, whereupon it pleased God to bring him to the Kingdome. For if we respect those things that concerned his owne person, the euent it selfe will plainly declare, that he had not all those mercies of God bestowed vpon him, so much for himselfe, as for the people whom he was to gouerne. Insomuch that whether David were without his infirmities, or not, and those that on the behalfe of the Gospell were to be aduanced now, had their infirmities many and great, yet were not such odds betwixt the persons of any such force, as might bar vs of the hope before described. But it cannot be denied, but that David had his infirmities: and that as he notwithstanding otherwise had good cause to await the full accomplishment of those great mercies that God had begun to bestowe vpon him, so we also haue such reason for vs, as that in like maner we may looke to enioy a further manifestation of the Kingdome of Christ, that in some measure alreadie is aduanced among vs. The infirmities

Of Davids infirmities.

ties of David (such as belong to the compas of time that now we speake of: for we are not in this case to search any further) are of two sorts: some of them such, as in some sense might be excused: others againe so apparantly euill, as in no wise may be defended. Those that in some sense might be excused, do most of them arise out of the troubles that he had in hand: but one there is, that was nothing at all (so far as we read) occasioned thereby. Those also that arose out of his troubles, are some of them belonging to that compas of time wherein Saul himselfe liued: one to the time of Ishbosheth his sonne. Of those that belong to the time of Saul, two there were, when first for altogether he fled the presence of Saul: and two others also shortly after, when now he had openly professed to flye his presence for his owne safetie. The two former are, that he did eate [a] the Shew-bread: and that he did take back again the [b] sword of Goliath to his owne priuate vse. For the Shew-bread it may seeme, that he is in some measure [c] excused by Christ. And yet because it is by the Law plainly [d] set downe, that only the Priest might eate thereof, and Christ himselfe in the places alleadged doth so acknowledge: it cannot be auoided, but that needes it must be, either a breach of the law of God, or that Davids fact therein was extraordinarie. If it were a breach of the law of God, then do not those words of Christ tend to excuse him: but only to put them in mind, how themselues might be able to find, how great their malice was towards Christ and his Disciples, that could so easily put vp that in Dauid, and so hardly exact this of them. As whē the [e] adultereſſe was brought vnto him, and he willed that whosoeuer he were among them that was without sin, he should cast the first stone at her: he did not thereby excuse her lewdnes, or made no reckoning of the law of God, but himselfe not medling to be her iudge, rebuked the aſſes that they were so prying into other folks sinnes, and so forgetfull of their owne. But his fact might verie well be extraordinarie also, and so no breach of the law of God, nor to be reckoned among his infirmities, if we could any way be certaine that so it were: such as that [f] knowne fact of Phinehas is most commonly taken to be: and such as was that fact of Christ himselfe

Such as in some sense might be excused.

Eating of the Shew-bread.

a 21. 4. 6.
b 21. 8. 7. 9.
c Mat. 12. 3. 4. Mar. 2. 25. 26. Luc. 6. 3. 4.
d Lev. 24. 9. Exo. 29. 33.
e Ioh. 8. 3. 7.
f Nomb. 25. 7. 8.

(as he came in the forme of a seruant) when he scourged the buiers and sellers out of the Temple. For so it pleaseth God sometimes so thoroughly to seize vp to holie vses, and so fully to possesse the children of God, that in their zeale they are caried beyond the bounds that the Law prescribeth: and yet in no wise to the impeachment or derogation of the Law prescribed to all. In which sense whether David, in that want of other victuals did it, or not: yet do those words of our Sauiour teach, that the same fact[h] which the Pharises misliked in the Disciples might be of that kind, for ought that they did knowe to the contrarie, and that such an other they had long before in David himselfe. And seeing that David was a man subiect to infirmitie as others were, and seeing that it is not vnlikely, but that these words of Christ may rather shewe, in what sense David might haue done it well, then precisely in what sense it was done in deede: therefore it remayneth that this also might come of his infirmitie, and so be gathered to that account. As touching his sword, it[i] may well be, that he had consecrated it to the Lord, to the honour and prayse of God. If so he had, then was there[k] a law, that nothing altogether separate vnto the Lord, might agayne be taken to common vse. So that it may be, that in this also he did offend, vnlesse he were holpen by the self same warrant, that we may suppose he was in the other. But because that that doth not so appeare, and otherwise the law was directly agayns it, wee cannot well hold him excused herein, vnlesse wee had some further warrant: although notwithstanding we do not denie, but that it may be, that in this also he was excusable. The two latter are, that he[l] enterteyned such a band of infamous persons for his defence: and that, at the request of Saul[m] he was content to sweare, not to destroy his seede after him. In both which although it may be, that so he gouerned himself vnto them both, as that in them also he was vnreprouable: yet is it not to be denied, but that the case might also be such, as that he might haue offended therein. In the former of them, for that he enterteyned forces now, especially so infamous as many of them were: in the latter, for that he could not be ignorant, but that the Lord had cast away Saul, & rayseb him to gouerne in his place;

g. Ioh. 2. 14. 17 Math. 21. 12. 13.

h Math. 12. 2.

Taking agayn the sword of Goliath to his private vse.

i Pet. Mar in 1. Sam. 21. 9.

k Leui. 27. 28.

l 22. 2.

Interteyning infamous persons: & swearing to Saul.

m 24. 21. 22.

and so consequently was in likelihood to bee called to such actions, as were likely to accord but ill with the oath he had take. That which belonged vnto the time of Ishbosheth the sonne of Saul, was that when Abner, being falne out with Ishbosheth (aforesayd) his Lord and maister, thereupon came vnto David, and offered to bring the whole kingdome vnto him: although this offer were of that condition that he could not performe it, without some kinde of il dealing with him that put him in trust, yet [n] did he accept of him, and entertayned him with solemne feasting. Wherein although it might bee, he did no more, but that which he might in all poynts iustifie (the place it self being his owne, and for that the meanes wherby Abner would seeme vnto him to go about to bring it to passe, might also bee good:) yet because that the other also might be, and is as likely, therefore in this also, it may seeme vnto vs, that his doing therein might proceede of infirmitie. That one that we noted to be nothing at all (so farre as wee reade) occasioned by those troubles that now he sustayned, was [o] his Poligamy, in that he had so many wiues: first, with Michall the daughter of Saul, Ahinoam also; and, when Saul had bestowed his daughter in these his troubles vpon an other (it may be, not only for hatred of him in his principall quarell, but also for that David held not himselfe contented with her, but tooke vnto him an other besides) Abigail also, the widowe of Nabal, but a little before deceased. In which, although he did manifestly corrupt the first institution of that holy ordinance (as [p] Christ himself did afterward more fully teach vs) and hauing one alreadie, could not take an other vnto her, but that needs he must do a manifest wrong vnto the former (as the [q] Apostle also did in like sort afterward witnesse:) yet because that it was in those dayes ouer common a fault with many of the Fathers, and so little either forbidden by the lawe, or rebuked by the Prophets, that most men hold it as tollerated of God himself vnto that people (for the time) in other respects, therefore haue I placed it here among those his infirmities, that in some sense might be excused: whereas otherwise if we should seperate it from that people, and from that time, it were in no wise to be allowed so easie a censure. Those others that are so apparantly

Not refusing the falshood of Abner.

n 3.20.

His Polygamie.

o 25.41.43.

p Math.19. 4.6. Mar.10.5. 11.9.

q 1. Cor.7. 3.5.

apparantly euill, as that in no wise they may bee defended, are some of them agayne not so immoderate as others of them: but certeyne of them very immoderate, and such as no man might looke for in him. Those that were not so immoderate were imployed about his owne defence: first at home; and then abroad. At home, he [r] both directeth Ionathan how to excuse him by an vntrueth: and [s] himself also maketh an vntrue report of his comming to Ahimelech the Priest in such sort as he did. Abroad there were two. First flying to Achis, one of the Kings of the Philistims (to escape the present daunger that he was in) there also espying himself to bee in daunger [t] he fell to dissemble, and in very dishonorable manner for such an one as he was) fayned himselfe to bee out of his wits: and shortly after * flying to the King of Moab, there to leaue his father and mother till he sawe what the Lord would do with him, by the Prophet Gad he was forbidden there to abide, and willed to returne into Iudea again; and so found that course of his to be wrong likewise. Those that were so very immoderate, and such as none might looke for in him, were especially two: one, that cruell reuenge that he had intended agaynst Nabal, and all his familie: the other, about his owne flight now the second time to Achish agayne. His intended crueltie agaynst Nabal was such, as that for his choorlishnes shewed vnto him, when he sent certeyne of his men vnto him, to desire him to help him with some victuals [u] he thought forthwith to haue destroyed him, and all his, with the edge of the sword: whereas notwithstanding there was one of that familie, whom shortly after he tooke to himself, vnto the neerest friendship that could be. In his second flight vnto Achish we may finde diuers things, that a man would bee sorie to finde in him: both in the manner of his fleeing thether, and in his demeanour while he was there. In the manner of his fleeing thether, we are to note, that it was not of a sodeyne now, as it was before, to auoyde a present daunger: but that it was [x] with deliberate aduise: and then must it needes be so much the worse, both because he fled to that idolatrous Prince, a naturall enemie to the people of God: and for that he did it vpon distrust of the prouidence of God to be safe at home. In his demeanour while he was there we find,

Such as were apparantly evill.

Some not so immoderate.

[r] 20. 5. 6.
[s] 21. 2.

[t] 21. 10. 15.

* 22. 3. 5.

Others verie immoderate.

His intended revenge against Nabal.

[u] 25. 22. 34.

His second flight vnto Achish: and his doings there.

[x] 27. 1. 2.

y 27.8.9.11 that he did not only deale very ill with certeyne of the people of those quarters (the Geshurites, Girzites, and Amalekites) destroying man, woman, and child, leauing none to complayne of his doings; and, the better to couer his doings from Achish his friend, z deeply dissembled the same vnto him: but also that a he was content and readie, to go to the field vnder Achish, agaynst the Israelites his owne countrimen and the people of GOD, and agaynst the King his maister. The reason why wee may looke to enioy a further manifestation of the kingdome of Christ, that in some measure alreadie is aduaunced among vs, is so dispersed throughout this whole discourse of the historie wee haue in hand, that heere we shall not néede to stande thereupon specially. But this is the thing that héere I would note, that if such were the purpose of God then, to aduance his owne glorie, and to do his people good, that notwithstanding these imperfections of David, yet he would not be hindered thereby, but went on forward vnto the end: there is no cause why we neede to doubt of the same purpose of God now likewise for the aduancement of his truth, when we see that it should so plainly tend to his glorie, and to the benefit of his people: and in this David of ours, that is in the Gospell of Iesus Christ there cannot be found, not only no so grosse infirmities, but also no blemish at all, no not the least that can be conceiued. And as for those that now do wish the aduancement of it, both professing it themselues, and commending the same vnto others the best that they can, although they be sinners: yet, seeing that David also was not exempted, and this worke standeth not on the desert or merit of man, as we haue great cause to hope it, if we respect the excellencie of the Gospell it selfe, so (in this case) haue we no great cause to doubt it neither, though we do find no small infirmities in those that professe it.

z 27.10.
a 28.2.& 29.8.

That hereby may appeare, that our infirmities also can not iustly hinder his good hope in us, of the accomplishment of that, which alreadie he hath begun.

14 The occasion whereupon David was brought to the kingdome, was the want that was found in Saul that reigned before him. Which that we may the better perceiue, we need to consider but these two things: in how ill estate the common wealth of Israel was, when he came vnto it: and how slenderly he set in hand to redresse the same. That the common wealth of

What want there was in the government then, why David should be brought to the kingdome.

Israel was in ill case, it appeareth sufficiently in these two things: that the people were so much ouerlayd by grieuous seruitude to a foreyne nation: and that the foreyne people to whom they were subiect, were so idolatrous, or so cleane contrarie to them in religion. How much they were ouerlayd by greeuous seruitude, may likewise appeare, both for that the text it self doth plainly say it: and by other vndoubted tokens that there are found. The text it self doth plainly say it, for that it telleth vs [a] that at that time the people were in great distresse. Those other vndoubted tokens thereof are two: one, how the people at that time demeaned themselues: the other, what want there was of such warlike furniture as was conuenient. The peoples demeanour at that time was, that they had not the heart to looke their enemie in the face, but that some of them [b] hid themselues in caues, and in holes, and in rockes, and in towers, and in pits on that side of Iordan that was next to the Philistims: some others agayne did leaue that part of the countrie, and [c] went ouer Iordan vnto the land of Gad and Gilead, so to bee farther from the daunger of them. The want that they had of such warlike furniture as was conuenient, was very great: both for that the Philistims did not suffer any [d] Smith or Cutler to dwell among them, by whom they might haue had some weapons made (no [e] not so much as for their instruments of husbandrie, but either must carie them to the Philistims to bee mended or sharpened there, or els might not haue but only the helpe of the file at home) and for that among all the people that followed Saul to withstand the enemie (which also were but very fewe, but only about [f] fiue hundred in all, when the others were gone that [g] gat themselues away for feare) there [h] was not so much, as either a sword, or a speare found, but only with the King him self, and his sonne. That the people to whom they were subiect were idolatrous, and directly contrary to them in religion, is most apparant, not only for that they were none of the people of Israel, but of the Gentiles, and enemies vnto the people of God: but also for that the text doth make particular mention, both of one speciall Idol that they worshipped; and of their blasphemous dealing agaynst the true and liuing God. That one

The hard estate of the cõmon wealth of Israel, when Saul came to it.

Subiect vnto a forreyne people.

a 13.6.

b 13.6.

c 13.7.

d 13.19.

e 13.20.21.

f 13.15.

g 13.8.11.

h 13.22.

And those idolatrous.

speciall Idoll that they worshipped, was [i] Dagon, being as the learned do note, for the vpper parts like to a beautifull woman: and for the nether like to a fish: as the text also doth astribe to the vpper parts both[k] head and hands; and saith that the residue that remayned (as Tremelius translateth) representeth a[l] fish. Their blasphemous dealing agaynst the true and liuing Lord, doth not only appeare in their deliuering vp of the Arke of the Lord [m] into the Temple of their Idoll Dagon, as though that their Idoll had been the better, and that by his power they had then preuayled agaynst the God of Israel: but also in that [n] David doth charge that great monsterous beast, their champion Goliath, for to haue rayled on the God of the host of Israel. And though he were but one man, yet seeing he was their common champion, and came forth in the name of them all, they may all by good right be charged therewith. And then, when themselues are not only so corrupt in the highest matter of all, euen in religion, but also so contrarie vnto the Trueth, and so blasphemous to GOD himself, it could not bee otherwise, but that in these things the common wealth of Israel must needes be in hard and pitifull case, that was in such thraldome vnto so ill a people as these. How slenderly he set in hand to seeke redresse in these matters, may sufficiently appeare, if we do but vnfould his doings herein, and consider of them. For certeyne it is that somewhat he did, and such as might beare a reasonable shew: and yet notwithstanding, his doings being better considered, he did in a manner nothing at all. That which might beare some reasonable shewe, was first on behalfe of some part of the people: then afterward somewhat that he did on behalfe of them all. That which he did on behalfe of some part of them, was that peece of seruice that he did at [o] Iabesh Gilead, one of the the Cities beyond Iorden, which Nahash the King of the Ammonites had strongly besieged, and when the Citizens sued for peace, he would in no wise graunt it vnto them, but vpon a very cruell and dishonorable condition: which was, that he might thrust out the right eye of euery one of them, and so bring a perpetuall reproach vpon them, and vpon the whole nation withall. Whereupon the spirit of the Lord comming vpon Saule, he sent forth his

[i] Iud. 16.23

1. Sam 5.2.

[k] 5.4.

[l] Ibid.

[m] 5.2.

How little they were holpen by him.

That somewhat he did.

[o] 11.1.13.

his messengers to commaund the people forth-with to followe; he quickly got a great number together; made haste to Iabesh; rayſed the ſiege; and gaue a notable ouerthrowe to the enemie. Inſomuch that whereas before certeyne euill perſons made light account of him, which alſo was eaſily put vp of the reſt, now were the people generally ſo farre in loue with this their new King, that had not Saul himſelf ſtayed them, needes would they haue had thoſe ill perſons to haue been ſought out, and for that their former contempt to be put to death now. That which afterward he did on behalfe of them all, was ſome part of it of his owne accord: and ſome part agayne, by the direct commaundement of God. Of his owne accord both he did ſomewhat at the firſt entrie into his kingdome: and afterward he proceeded ſomewhat further alſo. At his firſt entrie into his kingdom both
p he choſe out 3000. men to haue in a readineſſe vpon all occa- p 13.2.
ſions (two thouſand to attend vpon himſelfe, and the other thou-
ſand on Ionathan his ſoune:) and q when the Philiſtims now q 13.5.
began to inuade them agayne, he did not only r addreſſe himſelfe r 13.35.16.
to giue them battaile: but alſo when as f by other meanes they f 14.1.15.
were diſcomfited, he t followed vpon them and gaue vnto them t 14.20.
a great ouerthrow. That which ſomewhat after he did, was in effect no more but this, that he did his endeuour (in ſome mea-
ſure) to deliuer his countrie from their enemies. Which thing is deliuered vnto vs by two ſpeciall poynts: one, how he eſteemed of ſuch as were meet for the warres: the other, in what ſort he dealt with the enemie. Concerning the former, u it is ſayd u 14.52.
that he made much of them. Concerning the latter, it is ſayd firſt generally, that x not only he did ſtill warre vpon them on x 14.47.
euery ſide (and that y right ſore agaynſt the Philiſtims) but alſo y 14.52.
that he z euer put them all to the worſe, and did a much rid his z 14.4.
people out of the hands of thoſe that ſpoyled them. More ſpe- a 14.48.
cially there are numbred among them, not only thoſe of whom we haue ſome ſtorie ſet downe, as the Ammonites, Philiſtims, and the Amalekites: but others alſo of whom we haue no fur-
ther ſtorie, as the Moabites, Idumeans, and the Kings of Zo-
ba. That which he did by the ſpeciall commaundement of God, was his expedition b agaynſt the Amalekites, at ſuch time as b 15.1.9.

God

God was disposed to be auenged on them for an old iniurie, that almost 400. yeres before they had done to the children of Israel, as in the Wilderness they were passing on to the land of promise. In which expedition although he did not execute the iudgment of God agaynst them, so strictly and fully as he was commaunded to do: yet [c] made he a great destruction of the enemie: and besides that, [d] had a speciall care of the Kenites, certeyne auncient friends of the children of Israel to get them out of the way, that they perished not with the other. That yet (notwithstanding all these godly shewes) he did in a manner nothing at all, it appeareth in this, for that the Lord doth flatly reiect him for the want that he found in him. Which want of his was of the chiefe and principall matter of all: that is, of an heart, or setled purpose, in al things to awayt the Lords direction, and then to frame his doings thereafter. For seeing that now he was chosen to bee King of Israel, that is, both to sustayne the person of God among them, and to gouerne them, not as his owne, but only as the people of God: how could he but see, that now of necessitie he must needes resigne himselfe vnto God, euer to seeke his direction of him, and in all things to do as he should appoynt? That so he did not, we haue deliuered vnto vs by two examples, that playnlie declare how short he was in those two poynts: one, in that [e] he awayted not the comming of Samuel: the other, in that [f] he did not execute the sentence of GOD agaynst the Amalekites, with that seueritie that was appoynted. In both which notwithstanding we may see that he grewe so neere to his full duetie in those two poynts, that a reasonable man would thinke, he had done very well; and yet in trueth he came very short of that which he ought to haue done in deede. For as touching the former of them, that is, the awayting of Samuels comming, the story is this, that Samuel promised to come thether vnto him, [g] both to instruct further what he should do, and [h] to renew or establish the kingdome vnto him, with the generall consent of all before the Lord: and therefore willed him there to abide till he came vnto him, [i] naming in deed but seauen dayes, (after the manner of their kinde of speach) but yet not meaning any determinate number, but that if he thought he tarried

[c] 15.7.8.
[d] 15.6.

But, that it was nothing to speake of.

[e] 13.9.
[f] 15.9.

[g] 10.8.
[h] 11.14.

[i] 10.8.

ried somewhat long, yet not to be wearie for so small a matter. This platforme being layd forth vnto him, now are wee to see how néere it is that he seemeth to come vnto it: and how farre in trueth he commeth short of it. He may seeme to come néere vnto it, both in that he taried so long as he did: and in that he had so good cause as he had, then to breake vp. He taried [k] vntill the seauenth day: and, as it seemeth, vntil the time of the euening sacrifice of that day: it may be also, that he taried fully the seauen dayes outright: and so consequently, altogether so long, as the Prophet (in strict letter) required of him. The cause that himself alleadgeth, why he was so bolde as to breake vp then, was [l] for that the people began to steale away apace: and seeing that the enemies lay so neere as they did, he thought he might sone bee driuen to encounter with them: and that he would bee loath to do, before he had sacrificed vnto the Lord. But it may bee further, that seeing he was [m] before endued, in some good measure, with the Spirit of God, and his kingdome so much established as [n] before it was (both by his victorie against the Ammonites, and for that the people there, vpõ that occasion accepted of him) he was now perswaded, that neither he needed any further instruction of the Prophet, nor any further inauguration by his ministerie before the Lord: especially at such a time, when as those other considerations (in reason) required such hast as they did. Short he came [o] for that he awayted not that further instruction, and that further renewing or establishing of the kingdome to him before the Lord: notwithstanding that the Prophet taried so long as he did: and notwithstanding those reasons he had so much to hasten. Now as touching the latter of them (wherein his doings do lye more open, than in the other) he might seeme to haue gon very néere to the Lords commaundement, for that he [p] destroyed so much as he did: and for that the residue that they did not destroy, yet [q] brought they away, and to [r] offer in sacrifice vnto the Lord. But yet was he short, [s] for that vpon his owne reason, and the liking of those that were with him, he did not execute the sentence of God to the vttermost poynt that was commanded: and withall turned vnto the pray, or greedily sought some aduantage therby.

k 13.8.
l 13.11.12.
m 10.6.9.10. & 11.6.
n 11.12.
o 13.13.14.
p 15.8.9.10.
q 15.15.
r 15.15.
s 15.18.19.22. 23.

That as good occasion hath bin offered, now to advãce the kingdome of Christ, in the want of government that was before, and yet is: as before to advance the kingdome of David, for the want of government that was in Saul.

15 To come to our selues, we are to consider, whether the estate of Christendome were in any such miserie now as the estate of Israel was then: and, if it were, whether such as haue reigned among vs, and yet do, haue better imploied themselues, then Saul did, vnto the redresse of whatsoeuer they find out of square. For if the estate of Christendome also were of late, or yet is in many places, as far out of square, as then the estate of Israel was, and those that haue reigned, or yet do, be in most places as short of their dutie, as Saul was then, it is not to be denied by any, but that the like occasion being offered now, as we find to be offered then, the like hope may be conceiued now also of the aduancement of the kingdome of Christ alreadie begun, as heerein we find of the kingdome of David, that vpon that occasion was now first aduanced. First therefore as touching the estate that Christendome was in, before these daies of the Gospell, and yet is where the Gospell is not receiued, and among all those that after a sort receiue it, so far-forth as they do not soundly receiue it in effectuall maner, it may sone appeare, that it was altogether as ill, as was the estate of Israel then: as yet also it is, either fully agréeable thereunto, where the Gospell is so much reiected, or somewhat sauoring of it, where the Gospell is not so fully receiued, in such proportion as yet they hold it out from among them. For whereas the text said of them, that the people were in distresse, not only [a] the text it selfe doth likewise fore-shew in many places, that such should be those daies of vengeance procéeding from the wrath of the Lord that now we speake of: but also both the histories do so plentifully witnes the same, and the experience of those daies hath made so sensible demonstration thereof vnto vs, that no body now can be either altogether ignorant, or but so much as doubtfull of it. So likewise where were there any then to be found, that durst looke those enimies of ours in the face: or rather who did not, either hide themselues in the most secret places that they could thinke of: or else abandoning their owne countries, and houses, got them farther off out of danger: for such hath bin the power of those our Philistims of the Church of Rome for certain ages, that it was past the power of Princes

In what estate Christendom was, vnder Poperie, and yet is.

[a] Math. 24. 29 Luk. 21. 25. 26. 2. Tim. 3. 1. 5. Apo. 8. 13. 9. 1. 5.

(and

(any much rather of meaner estates) to deale with them, after that by their slacknes before, they had now got the bridle into their teeth. As for any furniture against the wars, who knoweth not, but that they swept all as cleane from vs, as euer the Philistims did from them? For whereas the word of God is the sword of our warfare (as [b] Christ in his owne person hath taught vs, and as the [c] Apostle likewise doth call it) what part thereof did they leaue vnto vs in our mother-tong, or in such sort as we might be able in time of neede to attaine thereunto? neither the old Testament, nor the new: neither the Prophets, nor the Apostles, nor Christ himselfe: neither the preachings, nor yet the writings of any of these. And this haue they done in so greedie and watchfull maner, that as among the children of Israel only King Saul, and Jonathan his sonne were found to haue either sword or speare (and yet being but fore hundred in all, it had bin but a small matter, if so many had had weapons yнow thee-fold ouer:) so likewise with vs, though in that corrupt time there were not many, that so much misliked the seruitude they were in, that they could be content to take part with their Princes, against those other Philistims of theirs, but that it had bin as small a matter for them to haue had weapons ynow: yet among them also but few were found, heere and there one with some rare and principall man, and otherwise not so much as one among them all. Neither were our Philistims content to spoile vs of our weapons only, but they toke away all such artificers also, or men of learning, as were able to make any mo. Insomuch that as they for the repairing of their instruments of husbandrie, were faine to seeke vnto the Philistims, or else at hanie might neuer haue dint the vse of a file (a seely, and a busie help for the matrok, coulter, and share:) so we likewise, euen for the artes and liberall sciences, were driuen to seeke vnto these Philistims of ours, that they only might giue the heave, and haue the hammering of all those matters. And if any of vs thought much, in those things to be so beholding to them, or would not take the paines to seeke, so far, they had laid the coast so sure in all such cases, that what we were loath to take of them, we were sure but hardly to find any where else.

b Math. 4.4.7. 10.
c Ephes. 6. 17.

And as a man may easily gesse, why those Philistims allowed the Israelites to haue no weapons, nor any to make them: so is it as easie in these daies also, to say what the cause is why ours likewise allow not the people to haue the Scriptures among them, nor any to shew vs what they require, or to leade vs into the knowledge of them. They pretend, and boldly beare the peeple in hand, that the Scriptures are both hard, and dangerous: but the truth is, they would keepe vs in bondage still, and therefore can they in no wise allowe vs to haue our weapons. They are hard in déede for them to answer: and therefore deale they so hardly with them. They know that to their estate they are dangerous: and therefore make they so great danger to let vs haue them. But now if we come to the idolatrie and to the blasphemie of the Philistims, there will it most plainly appeare, that in both those points these our Philistims do farre exceede, both in number of idols, and in multitude of blasphemies also. And then being so idolatrous as they are, and so blasphemous vnto the true and liuing God, loke how much more these two vices are found in them, so much more miserable must our estate be vnder these, then was that other of the children of Israel, vnder that other idolatrous people. In this case Christendome stode, vnder that late power of darknes that ouerwhelmed the face of the earth: and wheresoeuer that power of darknes doth yet remaine, in the whole or in part, there may a man quickly find ye like miserie as yet remaining, so far as will serue to answer the other in due proportion. Now therefore we are to consider, in what sort our Princes haue set in hand to come in with their help: and namely this one thing, whether they also haue not so slenderly done it, but that it may be as needfull now, to haue the Gospel aduanced amōg vs, to supply the defect that is in them, as the wisdom of God found needful then, to bring in David, to supply whatsoeuer wanted in Saul. And first it is in no wise to be denied, but that diuers things they haue done, and daily do that are able to make a gody shew: and yet on the other side is it true againe, that few of them do better than Saul, and many much worse. Some few (God be thanked) there are, that haue deliuered the people that are vnder their charge, from that

How little the most of our Princes have holpen this distresse of the people.

Somewhat they have done.

cruell

cruel Nahash of Rome, that in no wise yéelded to conditions of peace, vnlesse that he might thrust out our right eies (by depriuing vs of the word of God) and so bring vpon vs perpetuall shame: and not only haue done it, but also haue done it in as valiant maner, and with as feruent and quick a zeale, as euer Saul did accomplish the other. Others there be, that either mind it nothing at all, as little or nothing appertaining to them, or as a matter of small importance: or else but faintly, or very slenderly meddle therewith. Of those that help forward so bad a course, or do no more but only beare with it, I say nothing at this present: although of that companie there be not a few, that full ill represent the person they beare. Sith lesse will serue, we shall not néede so far to charge thē. In like sort we haue among vs, that before-hand prouide them of competent forces, to be imploied against the enimie as néede shall require, and to that end also make much of such men, as they find méete for the war that they haue in hand; and readily stand, when occasion is offered, in the face of the enimie: vsing also whatsoeuer aduantage falleth vnto them the best that they may. It may be also that there are some (but those are but few) that without intermission continually war on all the enimies of the Gospell of Christ, on euerie side: especially against those our Philistims, and against all others by whom ẏ people of God are spoiled. And yet notwithstanding though so they do: yet vnlesse they euer put them to the worse likewise, in that point must they needs come short of Saul. Neither is it to be doubted of any, but that diuers of our Christian Princes there are, that by the vertue of Gods commandement, and in respect of iustice it selfe, alreadie haue executed, and daily yet do, the iudgements of God against all our Amalekites whatsoeuer, that heretofore haue bin so offensiue, or yet are, vnto any of the people of God, that at any time passe from the bondage of ignorance, error, or sin, by the wildernes of this present life, vnto the land of eternall promis, the kingdome of God: who being possessed with a speciall care on the behalfe of all that are friends to the people of God, do neuertheleſſe destroy the enimie with a mightie destruction. These things no doubt at least in some measure, are found among our Christian

Princes: and needs must they make, where soever they are, a great good shew of performing all that is required. But then as in Saul the chiefe was wanting: so is it likely, in this case to be with vs likewise. For although they acknowledge that God hath called them thereunto, and that they are to gouerne in his name: yet are there not many, that altogether resigne themselues vnto him, and fully determin or set down with themselues, that in all their waies they will behaue themselues, as those that represent the person of God, and as those that haue the managing or gouernment, not of their owne, but only of his. Seldome is it seene, that in all things they purpose, and fully determin, euer to awaite the direction of God, and they to frame their doings according. Such an inward sound resolution is far to seeke in many of them. And as the compas of scripture that now we are in, sheweth the same to be wanting in Saul, but only by those two special points before rehearsed: so we likewise shall neede none other to find the same also to be wanting in vs. For there are not many, that in such case would awaite the comming of the Prophet to inuest them further in their kingdome, and better to instruct them what they should do: neither can they find in their hearts in such sort to punish certaine offenders, as God hath commanded that they should. As for awaiting the Prophets comming, because it was (in one point especially) but extraordinarie, and peculiar to that case, therefore do they take no part thereof to belong to themselues. For though it were in that case meete, to haue the ministerie or help of the Prophet to his further inauguration at Gilgal, in a publike assemblie of the people: yet doth it not follow thereupon, that there is any vse of such help in their case also. It was meete for Saul, for that as yet he was not fully inuested in the Kingdome: notwithstanding that he was before [d] annointed by the Prophet at Ramah, [e] chosen by lot before the Lord in Mizpeh, [f] and with special ioy and fauour acknowledged and accepted of the people at Iabesh-Gilead. For his annointing was but secret, [g] none other being priuie thereto, but the Prophet, and him-selfe alone: but yet to him-ward [h] notably confirmed by signes that followed: his election at Mizpeh was no more but only an election,

But the chiefe thing is wanting.

A full resignation of themselues.

Awaiting the Prophet.

d 10. 1.
e 10.17.24.
f 11.12.
g 9.27.
h 10.2. 10.
i 10.20.21.

election, shewing vnto them who it was, whome the Lord would haue to be their King: and though he were ackowledged, and accepted of the people at Iabesh-Gilead, yet [k] was it but of a part of the people, only of those forces that were gathered together against the Ammonites (and yet to the number of 330090.) And because all this was no full establishing of the Kingdom vnto him, therefore was he first to awaite a further solemnitie of inauguration in some general assemblie of al, and wherein ye ministerie of the Prophet was verie conuenient. Many of ours would haue thought, much lesse then thus much to be sufficient: especially whē as so vrgēt occasion should make them to hasten to enter into it, without so perfect inauguration. And yet Saul as it seemeth, did not of any greedinesse in himselfe, so hasten his entry (for he awayted the Prophet seuen dayes, as before is declared) but onely for that hee tooke himself to bee very iustly called vnto it, or rather by strict necessitie strongly vrged. And as for instruction not many of vs, if in our iudgement our title were good, and so readie a way layde open vnto vs, woulde haue thought that a sufficient cause to haue awayted the Prophet so long: especially if our selues before had receiued the spirite of prophecie [l] as hee had done, and if wee had at that present [m] so weighty matters in hande besides. For it is the manner with vs, eyther altogether to shut out the Prophet, from all our aduices and councelles in such matters, euen of contempt or inwarde dislike that wee haue to such a course: or at least, vnder pretenes of our owne sufficiencie, if so bee that wee haue any measure of knowledge: or else vpon euery slight and easie businesse, to holde our selues as iustly hindred. As for the other, that is, in such sort to punish offendors as God appoynteth, that is such a matter, as hardly can wee frame our selues in diuers causes to come any thing near. Insomuch that although Saul were in this point so maruellous short, that chiefly for that cause hee cast him away: yet if wee consider that case of his, wee may finde that hee went much nearer to that which the Lorde did appoint him to doe, then wee in such case were like to haue done: whether wee respect the nature or substaunce of that case it selfe: or certayne circumstan-

k 11. 7. 8. 12.

l 10. 10.
m 13. 5.

Punishment of offendors, such as God appointeth.

cumstaunces thereunto appertaining. Unto the nature of the case it belongeth to consider that it was an execution; and the same very seuere. If wee haue to deale in an execution, commonly we think, that some worke of mercy doth much better become vs. If it taste of seuerity, though neuer so iust, yet, if much it stande thereupon, as in this case it did (beeing [n] commaunded to destroy both the people themselues, and all that did belong vnto them, both man, and woman, infant, and suckling, Oxe, and Sheepe, Camell, and Asse, and to haue no compassion of them, and all this, for no cause else, but onely for that [o] certaine auncesters of theirs long before layde wayte for the Israelites in the way, as they came vp from Ægypt, and skirmished with them) then doe wee seeke to giue it the slippe so much as we can, and euer lightly do but sliue it when we haue any such thing to doe. The circumstaunces are two: one of the time: an other of their persons. As for the time, it was almoste 400 yeares ago, when that fault was made that nowe was punished, And this execution was to bee done, when first he entred into his kingdome. As for their persons, the time it selfe sufficiently prooueth, that they were not the offenders themselues: but their posteritie, very neare to the tenth generation. And yet notwithstanding although hee spared some, the Text it selfe doth beare him witnesse, that, those excepted, [p] hee vtterly destroyed all the people with the edge of the sworde; and himselfe addeth further, that [q] hee destroyed all the rest. Neither doe wee reade that hee spared any thing, for any benefite to himselfe or his people, but [r] onely to offer them in sacrifice vnto the Lorde: though Samuel [s] doth charge him, that in that case also hee did no better then turne to the pray: and did exceeding wickedly before the Lorde. But, O mercifull God, if Saul in thy iustice deserued for this to be cast away, as altogether vnmeete to sitte in the throne of thy iudgement on earth: howe iustly haue our Princes also deserued to bee remooued, and to giue place to the worde of thy power, that trueth and equity may be established, and set vp for euer! And howe commeth it to passe, that Saul beeing made so fearefull an example to vs, wee neuertheleſſe do so much transgresse, wherein wee

n 15.3.

o 15.2.

p 15.8.

q 15.15.

r 15.15.22.

s 15.19.

How much the rejection of Saul ought to touch our Christian Princes.

see

see that a small fault in him (in comparison of a thousande of ours) neuertheleſſe had (and iuſtly so: it muſt needes be ſo) an heauie iudgement! But at this preſent wee neede no more, but ſo farre to conſider of the want that was founde in Saul, as that if wee finde the like in our late gouernment alſo, wee then acknowledge it to bee ſo much the more likely, that God will now aduance the Goſpell or kingdome of Chriſt, as we ſee that the want of good gouernment, in the Princes and States of Chriſtendome, haue iuſtly occaſioned that ſo he ſhould.

16 And ſo haue we heard, that as it pleaſed God firſt to annoint David to be in readineſſe, and to procure him the fauour of many, ſo hath hee doone in theſe dayes of ours for the Goſpell alſo: and as afterwarde it pleaſed him, by many tribulations to bring him to the kingdome, ſo hath hee brought the Goſpell likewiſe to ſo good a forwardnes for that matter, that well may we hope of the like ſucceſſe in the end. We ſee alſo what is the courſe wherein wee are to awayt this goodneſſe of God: and of howe little force it is, that out of the odds betwixt David and vs, may bee obiected. What therefore remayneth nowe, but to lift vp our heades, and to awayte the full aduancement of that glorious kingdome of Chriſte among vs? In the houſe of Abraham, Ishmael for a time was grieuous to Izhak, becauſe of the promiſe: but his mother and hee were for the ſame caſt out in the ende. In the wombe of Rebekah, Eſau ſtroue againſt Iaakob his brother: yea both it was tolde Rebekah by and by, that the elder ſhoulde ſerue the younger, and afterwarde it was brought to paſſe in deede that ſo hee did. Eſau hated Iaakob agayne, becauſe of the bleſſing wherewith Father Izhak had bleſſed him: and although himſelfe haue made but very ſlender account of it, yet when hee ſawe that his mother had it, hee fully purpoſed to deſtroy him for it. But Iaakob was had to a place of ſafetie in the meane ſeaſon, while his brothers wrath was aſſwaged, and his mother himſelfe otherwiſe placed: and afterwarde was hee brought home in peace with abundance of riches, many children, and a great familie, vnto the quiet and peaceable fruition of ſomuch of that bleſſing of his, as that preſent eſtate of his was capable of: peacably

The concluſion: wherein, to the further raiſing up of the hope aforeſaid, divers examples are brought to ſhew, that although for a time God hath ſuffered his people, and his glorie to be held under: yet in the end he hath advaunced them both.

Izhak.

Iaakob.

sojourning in that lande of promis (an earnest to him, and to his children of greater mercies intēted towards them) whence Esau and his were already remooued. Ioseph, for the speriall knowledge that God had giuen him of great aduauncement in time to come, was by his naturall (but vnnaturall) brethren sould for a bond-slaue, and so by them cast, what was in them, into the moste pykesome and grieuous miserie of perpetuall bondage: and after againe by the false accusation of the wicked, and by the credulitie of such as had authoritie, was cast into prison: and there, for a time, both hee and his innocencie lay fast bound, and in a manner buried together. Yet in the end hee was deliuered: his innocencie made knowne, and himselfe brought to marvellous honour: vnto whome not onely the Ægyptians, but his owne brethren also, perlded all the obeisance they coulde. The children of Israel for a time were in bondage, and serued the Ægyptians a long season, and by them were kept in miserable slauerie: and when Moses himselfe pitying their estate, was very forwarde, and would haue holpen them somewhat before the time was come, though at that time hee was in great fauour in the court, and very mightie, yet was hee not able to bring it to passe: but, medling with it somewhat to timely, made it worse then it was before. But afterwarde, when the time was come, God himselfe required the King of Ægypt to let his people goe to serue him: and when hee wouldenot, hee powred forth his plagues vpon them in so plentifull manner, that hee made him fayne against his wil to let them goe: and to suffer them to take away with them all their iewels and precious thinges, euen all the spoyle of the Lande of Ægypt. And when soone after hearing that the children of Israel were intangled in the Wildernes, so that he might haue them at great aduantage to destroy them euery one, hee repented nowe that hee had let them goe before, and sought for to get them into bondage agayne, or else to destroy them, hee quickly founde, that the date of the bondage of the people of God was nowe at end, and that hee might not in any wise looke, not so much as to bring them nowe afresh into their former estate of bondage agayne: much lesse to preuaile

Ioseph.

The children of Israel in bondage.

Intangled.

against their liues, although of long time they had so done before. Their intangling in the wildernesse, was not to put them into their handes agayne: but to prouoke them to come out to receiue the vengeance that they had so iustly deserued: that, seeing they would in no time finde the good and mercifull calling of God, leading them vnto a sounde repentaunce of the former oppression and cruelty, that they had exercised against the people of God, they might now in their most iust destruction giue matter of great comfort and ioy to the people of Israel then, and of better aduice and moderate dealing to all posterities that were to come. In the wildernes as they passed by, and hauing already nowe begun that long and tedious iourney of theirs, as they trauailed on (in their owne weakenesse, fayntly ynough) to the lande of promis, the Amalekites that dwelt thereby coulde not finde in their heartes to suffer them to passe so quietly by them: but must needes lay themselues in ambush to annoy them, and euer nowe and then cut of some stragglers of them. But such order was taken with them, that doubtlesly they were beaten home, by a fewe souldiers that were sent to encounter them, and while Moses getting vp to an hill that was thereby, helde vp that staffe of his, whereby so many great workes haue beene done, as the standarde of the Lorde vnto his people: and hat withall for the time to come an heauier iudgement denounced against them, that for this their discurtesie to the people of God, they shoulde afterwarde bee vtterly destroyed from the face of the earth. A while after themselues, euen all the whole company of them (a very fewe seuerall persons onely excepted) did so much offend the Lorde, for that they would not enter the lande, when the Lorde had layde it open vnto them, that now by oath, and sentence giuen, hee excluded them for euer, and would neuer suffer any of them all to goe in and see the goodnesse of it. But yet mindefull of his promise to Abraham, Izhak, and Iaakob, he afterward brought in their children into it, (as many in number as their fathers were that were excluded, and some what mo) after that they were growne vp to mans state, and had for a time born the punishment of their fathers sins. Towards the end of

In the wildernes.

Refusing to to enter into the land of promis.

Secretly assaulted by the wicked practises of the Moabites and Midianites.

this their iourney, howe did the Moabites and Midianites together (when they sawe the children of Israel to bee a mightier people, then that by strong hande they coulde haue any hope to preuayle against them) giue themselues to secrete practises: howe earnestly did they labour Balaam for that cause to come vnto them, howe many sacrifices did they willingly offer: howe earnestly and howe often did they intreate the highest power of all, to haue giuen them some hande against the Israelites, the Israelites that meant no yll against them, and that quietly lay in their campe, little knowing how these were occupied? And yet, when they had done all that they coulde, they coulde doe nothing. Israel was blessed, and so must stande: it coulde not be altered. If they desired so to destroy them that they shoulde bee no people, or but a fewe: it was playnly tolde them, that they shoulde bee as the dust of the earth, that is, innumerable. If they desired but to holde them vnder, for that point they had their aunswere also, that they had the strength of the Vnicorne, and that as a Lion, they shoulde quietly feede on their pray, and rise vp and lie downe at their pleasure. During the time that the Lorde was offended with them, and for that cause, woulde not giue them any entrie yet into the lande of promis, nor to preuaile against their enimies, a fewe of the Canaanites beate them away, when they approched but somewhat neare to the border of them. But afterwarde, when the time of that his displeasure drewe towardes an ende, and that nowe hee was disposed to bring them in, and to make it knowen that they were his people, howe notably did they preuaile in whatsoeuer they tooke in hande. They notably preuayled against certaine of the Canaanites that prouoked them in the way, they vtterly destroyed the two kingdomes of the Amorites that denied them passage; and they did so great an execution against the Midianites (who by their wiles had woune certaine of the Israelites to idolatrie, and whoredome) that being but twelue thousande in all, they slewe the fiue kinges of the Midianits, and Balaam their lewde Prophet with them, and tooke a notable pray besides, of fiue hundred threescore and fifteene thousand sheepe, threescore & twelue thousande beeues,

Easilie distressed by others when the Lord was offended with them: but afterward invincible wheresoever they cam.

Nom.21.3.

Ib.21.35.

Nom.31. 22.35.49. 50.25.

threescore and one thousande asses, and thirtie and two thousand maidens, and yet notwithstanding lost not one man of their companie, whereupon they gaue a free-will offering of sixteene thousande, seuen hundred and fiftie shekels of golde, amounting vnto, in our coine, about 7468 ounces. When they were to make their entrie howe did Iordan that great water stay his course (beeing at that time strong, and great) and gaue them passage on the drie grounde? and immediatly after how did those strong and high walles of Iericho of themselues fall downe on euery side, as the people of Israel stoode about them? A while after again, when a great power of the enimies had gathered them selues together against the people of Israel, howe did the Lorde destroy a great number of them with haile from Heauen: and howe did both the Sunne and the Moone stay their course, and stoode still where they were, at the commaundement of Ioshua, to giue them time and light, to make an vtter destruction of them? And so proceeding in the conquest, hee slewe one and thirtie Kings, tooke away their kingdomes, and parted the same among the people. But the whole course of the scriptures (besides) doe playnely witnes, that howsoeuer it hath pleased God oft times, to stay for a season the iust and due aduancement of his owne glorie, and therein to holde his children vnder some harde and grieuous discipline: yet in the ende, and when the time appointed was come, hee hath fully declared, what regarde hee had, both vnto the cause it selfe, and vnto those that tooke part with it. And seeing that by these fewe (not culled out of the whole, but taken as they lie together, within that compasse) it is apparant ynough, what comfort we might haue in the rest that stande of this kinde: therefore it shall not bee needefull to prosecute all, but to holde our selues contented onelye with these.

Iosh. 10. 13. 14.

17 Wherein if (yet this once more) wee come to our selues, what letteth, but that out of the examples before set downe, wee also might rapse vnto our selues the selfe same comfort that before wee spake of? Hath Ishmael beene so long grieuous to Izhak alreadye, and yet may wee in no wise hope, that hee can bee cast out as yet? Shall Esau still bee so heauie

The application of those former examples unto our selves, and to the present estate of the Church now.

to Iaakob, for the blessing that is bestowed on him, shall hee make him still to runne his countrie, and to serue in so harde a bondage else-where: and shall the Lorde playnly pronounce that the elder shoulde bee subiect vnto the yonger: and yet may we not, after so long and grieuous banishmentes endured, hope in the end to see the performaunce of that his promis: no, not nowe, when wee see that from Heauen hee hath giuen vs such helpes, and made vs so ready a way vnto it? May wee in Ioseph so plainly behold the very cause, why they haue bin so grieuous vnto vs, liuely set forth in perfect colours: and yet may we in no wise hope to find the like issue likewise in the end? for what other cause haue they, but for that they doe perceiue, that God meaneth for to aduaunce the selfe same cause that wee haue in hande? And seeing that for a time they haue kept it vnder: why may we not hope, that there is a time likewise, when it is to preuayle against them, and to attayne vnto the honour that is due vnto it? In bondage likewise long wee haue beene, with the children of Israel in the lande of Ægypt: and may wee not looke, with them also to bee deliuered? When the Lorde, wee see, hath sent his Moses and Aaron with the wordes of his mightie power, when wee see that those his seruauntes faythfully doe their message to Pharaoh, and require him in the name of the Lorde to let his people goe, when wee see it is euident also that the Lorde so ioyneth with them, that notably hee sheweth forth his power before them all, and strongly shaketh certayne of those states that stande against him: must wee notwithstanding be so farre out of heart with our former oppression, that wee may in no case hope (although wee haue so pregnant tokens) that nowe the Lorde is in hande to worke forth our wished deliuerauncе? And what though nowe it doe repent many of them, that they haue let vs goe so much as they haue? what, though hearing that wee are sometimes intangled in some wildernesse of theirs, thereupon they come forth against vs with a freshe power, either to bring vs back into bondage again, or else to put vs all to the sword? Is it of necessitie that because they woulde so haue it, therefore it must bee so indeede? Can they in no wise otherwise take it

but,

but that if once we bee entangled, then are they sure to preuaile agaynst vs? When they haue seene such iudgementes of God before, and themselues haue lately enough sufficiently felt the hande of God in this quarrell, can they notwithstanding neuer suspect, that the wrath ꝑ of Lord which they haue so many ways so iustly prouoked may by such meanes trayne them forth to further vengeance? Or, if the opportunitie of the place giue heart vnto them (as sometimes hauing vs, in the cause that wee sustaine, at great aduantage, hauing the Sea before vs, our enimies behinde, and such rockes on eyther side, as doe peelde no passage by them at al) can they in no wise so much as think, that in such case God knoweth howe to deliuer those that are his, and hath yet left him wayes ynow beyond the deuise and reach of man? If nowe they annoy vs, as wee are in our way, trauelling towardes the lande of promis, what doe they else, but as the Amalekites did before? and if they take part with them in their sinne: may wee not hope, that they shall bee made partakers of their vengeance also? Let Moses on the top of the hill, in the sight of the hoast of the Lord, and in the sight of all their enimies, aduaunce the Lordes Standard, if he bee olde, and therefore somewhat weake, and bee not able still to aduaunce it in such sort as hee shoulde, let Aaron and Hur bee supporters vnto him, that so the Lordes Standard may still be aduaunced: and then it neede not to bee doubted of any, but that our Amalekites also shall soone bee beaten backe, and taught to giue more quiet passage to the children of Israel, as they are (at the Lordes appointment) to passe by their borders. And if these Amalekites of ours, in this large space of repentaunce that God doth giue them, will in no time turne to the Lorde, why may we not looke, but that on them the Lorde will at the length bring an vtter destruction, euen before our eyes in sight: vnlesse it please him, of mercie to spare them, or to reserue them to heauier iudgements against that day, when he shall call to account all the vngodly of the earth, for all their vngodly deedes which they haue vngodlie committed, and for all their cruell speakings which vngodly sinners haue spoken against him? That (as yet) wee are not so fully entered in-

to the possession of our inheritance, whome may we thanke so much as our selues? For when God woulde haue brought vs in, wee made light account of it, and did not beleeue his goodnes towardes vs: wee woulde needes haue searchers to goe and see, whether it were so good a lande, and whether we should bee able to get it. God had already told vs, both that it was a notable land, and that hee woulde giue it vnto vs: but that woulde not serue. If men of our owne choyce did not tell vs so too, wee thought it no wisedome, so soone to yeelde vnto the bare worde of God alone: and wee were not ashamed, to put to his triall euen the trueth of God himselfe, and to make him to stande at our barres, and there to bee tried by the verdict of lying men. What reason therefore, but that, having done so great dishonour (or vilanyrather) to the God of all trueth and glorie, wee should iustly bee excluded for a time from that comfortable fruition of this land of promis that nowe wee would so fain enioy. But seeing that wee the children of those our great auncestours haue so long beene kept out, and borne the iniquitie of our parentes refusall, what letteth but that nowe, when wee see that God beginneth to perfourme his mercies towards vs, wee may hope that the time of that wrath of his is almosse expired, and that nowe hee is willing and reedie to bring vs in, and to put vs in full possession? If wee also haue had our Moabites and Midianites, that haue busily sought to infringe our peace, and to make a breach into the good estate that God hath giuen vs, and haue hiered their Balaams against vs, if not once or twice, but verie often they haue assayed, by secrete practises to doe vs some mischiese? If they haue multiplied their masses against vs, and neuer so often reiterated that sacrifice of theirs which they call vnbloodie, but yet is bloody and cruell indeede? must wee therefore doubt, that sometime or other they shall preuayle, and that the Lorde will cast vs head-long downe, into that insatiable gulfe of their blood-thirstinesse? Doe wee not rather hope, on behalfe of the quarrell that wee haue in hande, that as at that time he confounded all their deuices, and made frustrate all their attempts, and turned the cruell and deadly cursing that they had intended, into a blessing

and speciall blessing: so nowe likewise hee will in like sort accurse all their open attemptes and secrete counsels, that neuer they shall bee able to preuayle against the cause that wee haue in hande, but that, euen by their owne endeuours, they must come downe more and more? If not onely the wiser friendes of Haman but euē Zaresh his wife likewise espied, that whereas they perceiued nowe, that Mordecai whose destruction hee sought, was founde to bee one of the people of God, he should neuer preuaile against him, but should certainly fall before him more and more: howe much rather ought wee to bee assured, and what dulnes were it not to perceiue, that, seeing they haue alreadie attempted the like crueltie against the people of God, vtterly to destroy them all, but now in these dayes haue begun to fall before them, they shoulde not nowe bee neare to their end, and dayly more and more come downe before those that they woulde haue deuoured, the inuincible race that is borne a newe, not of corruptible seede, but of incorruptible, the eternall trueth of the liuing God? And if wee coulde open but the eares of our mindes by fayth, no doubt wee might finde, that euen in their secrete corners among themselues, many of them haue such speaches one with another, complaining of their own ruinous state, and setting it downe for a verie truth, and that themselues do looke for no other, but that in this cause we are so blessed of God himself, as that their cursings can take no place, but that the cause we haue in hand must still preuaile, and that their impugning of it can be of no force, but against themselues. Not long since we graunt, that a few of them did verie often and very easily put to flight many of vs: and, if any stood against them, they easily bereft them of their libertie, lands, and life. But those were the daies of the heauie wrath of the Lord: and the time as then was not come, wherein God meant to shew forth his power on their behalf. But as the Israelites did shortly after, when the time of vengeance was ouerblowne, notably preuaile against the Canaanites, Amorites, and Midianites, cleane beyond all expectation: so, what letteth, but that the Lord hauing alredie begun to worke so mightily for vs also, in the quarell we haue in hand, we may with good comfort lift vp our

Est. 6. 13.

heads, and constantly looke for the full performance of it at his good pleasure: Iordan with vs also had filled the brinks, and seemed at the first vtterly to deny all passage to any that would attempt to enter: in earthly power they were so strong apart by themselues, and in this quarell so knit together the one with the other, the ecclesiasticall and ciuile together. But when now the time was come, the Priests that bare the Arke of the Lord, could no sooner by the commandement of Ioshua step into the riuer, and but profer to make their entrie, but that by and by (a wonder to see) the waters parted and gaue them passage on dry ground. Our Iericho also was verie strongly walled about. But are not the walles thereof in good part falne alreadie: and do they not yet daily fall more and more, at least wheresoeuer the Priests do sound their trumpets, and the people, according thereto, lift vp their voice, and cry them downe? Many Kings and Princes there are that haue gathered themselues together against our Ioshua also, so soone as euer he hath made his entrie: and though it were in so wonderfull maner, that therein only they may plainly perceiue that his entrie was from aboue, by the mightie hand of God, yet were they not so touched therewith, but that still they would bend their forces against him so much as they could. But what haue they gained thereby? Diuers of them haue sharply felt the mightie hand of God against them: and what letteth, but that we may looke to see these beginnings, at the length to be brought to happy endings? Certainly our Ioshua is to preuaile, against all those that come against him, and to diuide the promised land to the children of Israel. Only let vs take héede to this, that when God is so redie as to bestow these mercies on vs, our selues be not so far to séeke wher we should receiue them, or do not endeuour in such sort to addresse our selues thereunto, as our own good, and the nature of the cause doth require. Let there be no want in vs: and then shall we vndoubtedly sée the goodnes of God in the land of the liuing. For he is faithfull, that so hath promised.

18 And

A Prayer upon this whole storie.

And now, O Lord what els remayneth, but that as thou hast alreadie begun, to thy glorie and our comfort, thus farre to aduaunce thy kingdome among vs: euen so it would please thee to proceede vnto the ende, euen to the full accomplishment of it: The Gospell that thou hast sent vnto vs (and which as thou hast aduaunced alreadie in some good measure, so wee desire that it may be aduaunced still, euery day more and more) what is it els but the power, and very Scepter of thine annoynted: And what one is there among vs all, that may reasonably doubt, but that thine holy oyle is vpon it: When thy holye spirit worketh so mightily with it, euen that only doth sufficiently witnesse that it also is annoynted by thee. The benefite, that thereby redounded to others, is so apparant and great, that in that respect also it may not be doubted, but that it procéedeth from thée, and right well deserueth to be further aduaunced, that so the benefite that commeth with it may be thereby enlarged to mo. For by it also our troubled spirits and doubtfull hearts towards God are notably appeased, and deepely settled in sound comfort and ioy: in that we vnderstand thereby, how thy wrath is appeased towards vs, and that there is no damnation to those that are in thee. And whereas wee also were as much in bondage to certeyne of late, as thy Israel was to those Philistims then, and out faced likewise with a monsterous Goliath, that defied thy saincts, and often breake forth into most blasphemous speaches agayrst thy trueth, and of whom al thy people were so afrayd, that they durst not abide his presence: thou hast in these dayes, and before our eyes, by this the power of thy out-stretched and mightie arme, so notably ouerthrowne and trodden downe, that out-growne Champion of theirs, and therewithall put the whole power of them to such a flight, as that thereby thou hast deliuered many of thy people out of their hands, and so vnioynted their power ouer the residue also, that now it is no hard matter for any that will, to deliuer themselues from this their tyrannie. Neither can it bee denied but that in these dayes there are not a fewe that do beare it such a good will, as that thereby thou hast made vnto it (in these seconderie meanes with vs) a readier way to come to the height that is due vnto it. For not only the people gene-

rally do in many places beare good will vnto it, and leauing the glorie of a thousand to Saul, ascribe no lesse then ten thousand to it: but many Ionathans also there are, whose hearts thou hast in such sort touched, that they haue it in so great, not estimation only, but euen admiration also, that al they can do is too little for it. Neither their furniture, nor abiliments of honour are so deare vnto them, but that it must haue them all: and though it be their owne father that would do it any dishonor, or hurt: yet can they not suffer it at their hands neither, but still preuent it so much as they can. And whereas yet there are many likewise, that are enemies vnto it: yet doth not that enmitie of theirs proceede of other occasion, then that of Saul did agaynst David; nor yet is prosecuted in other manner. For what other thing is there, that so kindleth their hearts agaynst the Gospell, but only the ill temper that is in them, and for that they playnlie see, that it is the thing that thou art disposed now to aduance: and that themselues, and their lose regiment must now come downe, and giue place vnto it? And that it might the better be knowne to be of the same nature that the other was of, how doth it proceed after one and the selfe same manner: first in secret, and openly after; and yet very rageous not only agaynst David himself, but also agaynst many others for his sake, euen as their furie therein doth leade them? A thing that though themselues perceiue not, yet is it to vs, and to all that are able to see, a sufficient matter whereby to decipher, both what it is they do impugne, and who they are that do impugne it. We see likewise and must needes acknowledge (and as to our comfort we do behold it, so do wes right gladly acknowledge it also) that notably thou hast begun alreadie to aduaunce thy Gospell among vs: that thou hast made it a readie way, by preseruing, encreasing, and strengthning those, by whom it pleaseth thee to aduance it: and that thou hast alreadie subdued many countries and kingdomes vnto the obedience of the same, and much weakned diuers of those that stand agaynst it. In Hebron thou doest already reigne, ouer the tribe of Iudah thine owne kindred: and though Israel (for many of them) do as yet stand out agaynst thee: yet those also hast thou weakened much, and daily encreasest in strength agaynst them.

But

But O Lord such is thy maiestie, and so worthie art thou to rule ouer all, that not only those that are neerest vnto thee, but the farthest also, euen to the vttermost ends of the earth, ought to yeeld their obedience to thee. True it is that in David we found very good things, and such as might well commend him to vs, vnto the place that thou at the length didst call him vnto: towards thee, a speciall good regard to thy will, and a delight in thee and thine: and towards others, a very good heart, not only to his acquaintance and friends, but euen to straungers and enemies also. But whence had David these, but from thee? In him they were but in some measure: and, in comparison, but in small portions neither: in thee they are immeasurable, and in greater abound ance, than can be conceiued. He was but a shepheard at the first: though it pleased thee after to make him a King. The basenes of his estate before, might be no hinderance at all vnto him, to his further aduancement when the time was come, wherein thou diddest meane to bestowe it vpon him. Thy Sonne our Lord, hath been, thou knowest, a Shepheard alreadie: he disdayned not to abase himselfe vnto it: and he stucke not for any traueile or paines, that did apperteyne to the full accomplishment of it. And should he not haue as readie a way thence to the kingdome, as David had? Or could the sonne of Ishai bee so aduaunced: and shall not the eternall Sonne of the Father, the God of all power and glorie, and to whom only al kingdom and maiestie doth only belong, haue as readie a way vnto it? Our selues, we graunt, by whom we would haue this kingdom of thine to be aduanced, are farre short in al such graces as were meete for those that should bee vouchsafed that speciall fauour. But neither is there any flesh and bloud in thy sight found worthie of any such fauour: neither is it meete, that for our vnworthines, thy kingdome should not bee aduanced on earth; in such sort as to thy glorie doth apperteyne, and may stand with thy pleasure here on earth. And seeing that it pleased thee, in the face of thine annoynted to vouchsafe that fauour to David thy seruant, notwithstanding that of himselfe he was no better then any others, and notwithstanding those great infirmities of his that were found in him after his calling: wee humbly beseech

thee, in those thy mercies so to couer whatsoeuer corruption is in vs, as that for it thou suffer not the aduancement of thy kingdome to be hindred among vs. Israel (thou secst, for a great part of vs) is yet in bondage vnto those Philistims of ours, and by them kept vnder, in miserable slauerie, and grosse idolatrie: and such as thou hast set vp among vs, to proceede and go forward with this our deliuerance, do (for the most part) so little remember that part of their duetie, that therein they do but very little: and many of them nothing at all. Saul did somewhat, and meruellous well, in comparison of many of ours: not only, when his kingdome was better confirmed (as against the Philistims, and Amalekites also) but euen at his first enterance likewise, when as he was but newly come to his kingdome, and the same did hang but loselp vnto him as yet, as in that valiant expedition of his against the Ammonites at Iabesh-Gilead. But the lesse, O Lord, that they haue done, and are disposed as yet to do: the more needfull is it for thee, to take some further order for it, both for the reliefe of thy distressed people, and for the aduancement of thy kingdome among vs. The lesse likewise, that our meane and base estate here in this life, is capable of so great prosperitie and glorie, as to thy kingdome of right appertyneth, the more we desire that it would please thee to hasten the time of the second comming of our Lord and Sauiour, that he taking downe this Tabernacle on earth, may set vp thy pallace for euer in heauen, and there aduance thy glorious kingdome euen to the full. The cause, O Father, wee knowe is thine; and wee are thine: and now hauing made our prayers to thee, we humbly beseech thee to heare the same, euen in the face of thine annoynted, Iesus Christ thy Sonne our Lord, to whom with thee and the holy Ghost be ascribed al power, thanks, kingdome, and glorie, for euer and euer. Amen.

The exercise that David vsed, more specially described.

Of the exercise of David in those Psalmes that he made in the time of trouble.

19 IN what sort David exercised himselfe in those his troubles, is alreadie declared, so far as the course of the historie yelded. But then it was noted withall, that it might be farther gathered out of the Psalmes: those I meane

meane that he made in those his troubles, as occasion from time to time was giuen him. Of which as then I promised to adde somewhat to the end of ỳ treatise, so now I meane, by the goodnes of God, heere to performe it: that so we may, with one, and the selfe-same labour see, both how David in that case was occupied, and how we also might, in these daies of ours, to good purpose imploy our selues. And first the truth is, that if we were of that good temper that David was of, we needed none other, but euen those Psalmes in order as they lye that then he made: so oft as our occasion is none other, then was that of his whereupon they were made. For then being in like sort exercised, they would as fitly agree vnto vs, as they did vnto him, if we were of such disposition as that we could so fitly and redily apply them to our case, as he at that time did apply them to his. But then must we be of a quick and a nimble spirit, and well experienced in such maner of exercise, as it pleaseth the Lord to vse towards his children: so that we may at once, and, as it were with one breath, redily fall in with all sorts of passions and affections whatsoeuer, that the spirit of God in such case stirreth vp, in those whom it pleaseth him to exercise. For so shall we find that David did, in most of the Psalmes that euer he made; not only in these that now we speake of, but in most of the residue also: sometime beginning with a praier, and by and by falling into thanksgiuing: sometime acknowledging his great feare of the enimie, and streight way growing to inuincible boldnes: sometime complaining of the great corruption of the world, and forthwith reposing himselfe in the goodnes of God. But the formes and examples hereof are so many and diuers, that it were hard to reckon them vp: and it is sufficient for vs, vnto the purpose that now we haue in hand, to be thus far warned before, that we can hardly apply most of the Psalmes to our vse, sauing only when we are in such sort exercised as David was at the time when he made them: and vnlesse we first dispose our selues to that pliablenes of mind, that we may be able readily to fall in with whatsoeuer motion it is, that the Spirit of God shall stir vp in vs. In which case, as I said before, so say I againe, that we neede none other, but only to take

In what case they may fit vs likewise.

Psalmes in order as they lye: and adde this further, not only that we neede none other, but also that we can not haue, as I do take it, so perfect a course any way else. And for those that are disposed to take that course, it is not amisse heere to set downe, what those Psalmes are, that do apperteine to this compas of time, and to the matter that now we speake of. Wherein because there is some diuersitie of opinion among the best approued authors, therefore I cannot promis to do it, but in such sort, as that some may take exception vnto it: as that, either there are mo, that might be referred vnto this place: or else, that some of those that are taken in by me to that account, might better be spared. For though most of them be such, as by the text it selfe, are plainly noted to appertein vnto that time: yet others again there are, that haue no such euidencie in the matter, and yet by good circumstances are most likely to belong vnto it. And those that are of this sort I take to be a sixt part of the whole, or to the number of twenty and fiue: not that I preiudice the iudgement of any, that inclineth to another opinion, either on the one side, or on the other, but that I content my selfe to set downe, what, by the search that I haue made, I find to be the most likely. Which 25. also are these, the 4, the 7, the 11, the 26, the 34, and 35, the 42, and 43, the 52, 54, 55, 56, 57, 58, 59, the 60, and 63, the 84, the 94, the 109, the 116, the 120, the 131, the 140, and 141. But now because that many of vs are not any thing neere in such sort exercised as David was, nor of so quick and nimble spirits to any good: therefore in that order and course that they lye, they do not so much affect many of vs, as otherwise they would, that lightly haue not any such feeling, but only of some one or two speciall matters, euery one as he findeth himselfe to be more specialy touched: or, if we haue feeling of mo besides, yet because we are not so thoroughly exercised therein, we are not able, in such sort as those Psalmes direct vs, so redily to go from one to another, but incline rather, either still to abide in some one, for that one time of our prayers, or at least not to depart from it vnto another, but by some such maner of digression, as might serue by little and little to draw our minds (as it were by degrees) from the

Which are those Psalmes that David made in this time of his trouble.

4.7.11.26.34. 35.42.43.52. 54.55.56.57. 58.59.60.63. 84.94.109. 116.120.131. 140.141.

In what case they may fit us best, whē they are drawne unto certeyne principall heads.

the same that we haue in hand, vnto that other with the which we should fall in. And yet is it good for vs to consider, that in such case we are not to thinke of our selues alone, but to lay before vs the estate of all generally, and of euery member in particular. Which course if we take, then is there nothing in these Psalmes of his, but such as at all times doth fitly belong, either to our selues, or to some others that are members (with vs) of the misticall bodie of Christ. But because that many there are, that cā not take so perfect a course, for this cause haue I thought it worth the labour, to sort such things as we haue in those Psalmes, vnto certaine principall heads: that as those that can redily go with David, and are so exercised, haue that course that is meetest for them in the Psalmes themselues; so others likewise that are lesse exercised, or not so redie, may haue wherein they may be fruitfully occupied, in any of those points, wherewith David at this time was exercised. And those chiefe and principall points wherewith David was exercised whē he made those Psalmes, (as may appeare by the matter or substance of them) were generally but two. For either he considereth of the hard estate that by meanes of his enimies he was in: or else of the goodnes of God towards him. When he considereth of the hardnes of that estate that by meanes of his enimies he was in, sometimes he doth but vnfold it, and sometime he praieth against it. When he considereth of the goodnes of God towards him, sometimes he is occupied, in declaring that trust and confidence that he hath in God, notwithstanding all his calamities and euils whatsoeuer, sometime he promiseth that he will be thankfull. And the better to declare what trust and confidence he hath in God, notwithstanding all his calamities and euils whatsoeuer, he doth both professe the same vnto God, and so frameth his speach vnto others withall, as that thereby also he doth plainly declare, that there was in him a notable confidence. Which his speach vnto others resteth in two principall points: one, that he vpbraideth the enemie, and as it were triumpheth ouer him; the other, that he comforteth the godly, and, being himselfe in great distresse, neuertheless he will be a comforter to others. So, if we marke, they all do make sixe principall

What those chief and principall heads are, whereunto the effect of all those Psalmes may be reduced.

heads. For, either he vnfoldeth the estate he was in: or prayeth against it: or sheweth his confidence in God: or vpbraideth the enimie: or comforteth the godly: or is occupied in thanksgiuing. Which, being sixe may yeeld one to euery day in the weeke: and all to the Sabboth. The first also, and the last, do each of them yeeld a couple of Psalmes: the second, and third, each of them three: and the fourth, and the fift, are both but single. The reason whereof will better appeare in the arguments of them, as heere-after ensueth to euerie one.

The Argument of both the Psalmes of the fyrst sort.

He first Vnfoldeth the hard case that he was in: which also may be a right patterne (being rightly applied) of the estate of many of those that professe the Gospell. And as Dauid so opened his case then: so is it good for Vs also, to open our case now.

The fyrst Psalme of the first sort.

The Argument.

In the former of these two Psalmes, he sheweth the rage of the enimie: how they gather themselues together, how proudly and cruelly they Vse their toongs, how ill and wicked they are in their deedes, and, on his part, how Vndeserued.

The Psalme.

The fyrst Psalme.

O God, the proud are risen agaynst me, and the assemblies of the violent men have sought my soule: and have not set thee before them. 86. 14.

For straungers are risen up agaynst me: tyrants seeke my soule: they have not set God before them. 54. 3.

They gather them together agaynst the soule of the righteous, and condemne the innocent bloud. 94. 21.

They gathered together and kept themselves close: they marke my steps because they wayt for my soule. 56. 6.

They prate & speake fiercely: al the workers of iniquitie vaunt themselves. 94. 4.

They have sharpened their tongues like a serpent: adders poyson is under their lips. 240. 3.

For the mouth of the wicked, and the mouth full of deceit are opened upon me: they have spoken to me with a lying tongue. 109. 2.

For they speake not as friends: but they imagine deceitfull words agaynst the quiet of the land: 35. 2.

With the false scoffers at banquets, gnashing their teeth agaynst me. 35. 16.

Behold they bragge in their talke, and swords are in their lips, for who, say they, doth heare? 59. 7.

The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swords. 55. 21.

They smite downe thy people, ô Lord, and trouble thine heritage. 94. 5.

In whose hands is wickednesse, and their right hand is full of bribes. 26. 10.

They slay the widow and the straunger, and murther the fatherlesse. 94. 6.

Yet they say the Lord shal not see, neither wil the God of Iaakob regard it. 94. 7.

Mine enemies would daylie swallow me up, for many fight agaynst me, ô thou most high. 56. 2.

Which imagine evill things in their heart, and make warre continually. 140. 2.

And they gaped on me with their mouthes, saying, Aha, Aha, our eye hath seene. 35. 21.

For lo the wicked bend their bow, and make readie their arrowes upon the string, 11. 2.

heads. For, either he vnfoldeth the estate he was in: or prayeth against it: or sheweth his confidence in God: or vpbraideth the enimie: or comforteth the godly: or is occupied in thanksgiuing. Which, being sixe may yeeld one to euery day in the weeke: and all to the Sabboth. The first also, and the last, do each of them yeeld a couple of Psalmes: the second, and third, each of them three: and the fourth, and the fift, are both but single. The reason whereof will better appeare in the arguments of them, as heere-after ensueth to euerie one.

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string, that they may secretly shoot at them, which are upright in heart.

11. 3. For the foundations are cast downe, and what hath the righteous done?

4. 6. Many say, who will shew us any good? but Lord, lift up the light of thy countenance upon us.

59. 6. They go to & fro in the evening: they bark like dogs, & go about the citie.

55. 9. Because they have no chaunges, therefore they feare not God.

10. Day and night they go about it, upon the wals thereof: both iniquitie and mischief are in the middest of it.

11. Wickednesse is in the middest therof: deceit and guile depart not from her streates.

56. 5. Mine owne words grieve me daylie: all their thoughts are agaynst me to do me hurt.

140. 5. The proud have layd a snare for me, & spred a net with cords in my pathway, and set grens for me.

57. 6. They have layd a net for my steps: my soule is pressed downe.

59. 3. For lo they have layd wayt for my soule: the mightie men are gathered agaynst me, not for mine offence nor for my sinne, ô Lord.

35. 7. For without cause they have hid the pit & their net for me: without cause they have digged a pit for my soule.

11. Cruell witnesses did rise up: they asked of me the things that I knew not.

109. 3. They compassed me about also with words of hatred, and fought against me without a cause.

4. For my friendship they were mine adversaries, but I gave my self to praier;

5. And they have rewarded me evill for good, and hatred for my friendship.

35. 12. They rewarded me evill for good, to have spoyled my soule.

15. In mine aduersitie they rejoyced, and gathered themselves together: the abjects assembled themselves agaynst me, and I knew not: they tare me, and ceased not.

59. 4. They run and præpare themselves without a fault on my part: arise therefore to assist me, and behold.

The second Psalme of the first sort.

The Argument.

He vnfoldeth his hard estate in respect of himselfe, and others of the godlier sort, not only shewing that their case is hard, but also that it is on their part vndeserued, and that it is greuous vnto him to haue so much as his being among them. We also may find the selfe-same measure, at the hands of those that are enimies to the Gospel, and may fruitfully occupie our selues, in respect thereof, as we are heereby directed.

The Psalme.

The second Psalme.

42. 1. AS the Hart brayeth for the rivers of water, so panteth my soule after thee, ô God.

2. My soule thirsteth for God, even for the living God: when shall I come, and appeare before the præsence of God?

3. My teares have been my meate day and night, while they daylie say unto me, where is thy God.

When

When I remembred these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and prayse, as a multitude that keepeth a feast. 4.

They going through the drie vale of Baca make wels therein: the rayne also covereth the pooles. 84. 6.

They go frō strength to strength, til every one appeare before God in Sion. 7.

Yea the sparrow hath found her an house and the swallow a nest for her, where she may lay her young: even by thine altars, ô Lord of hostes, my king, and my God. 3.

O God, thou hast cast us out, thou hast scattered us, thou hast been angry: turne agayne unto us. 60. 1.

Thou hast made the land to tremble, and hast made it to gape, heale the breaches thereof: for it is shaken. 2.

Thou hast shewed thy people heavie things: thou hast made us drink the wine of giddines. 3.

Our bodies lie scattered at the graves mouth, as he that heweth wood or diggeth in the earth. 141. 7.

My God, my soule is cast downe within me, therefore do I remember thee (in all the places of my banishment:) from the land of Iorden (on the East) from Hermon (on the North,) and from the lesser mountaynes (of Iudeah, on the South.) 42. 6.

One deepe calleth another deepe, by the noyse of thy water spowts: all thy waves and thy floods are gone over me. 7.

My bones are cut asunder, while mine enemies reproach me, saying daylie unto me, where is thy God? 10.

My heart trembleth within me, & the terrors of death are falne upon me. 55. 4.

Feare and trembling are come upon me, and an horrible feare hath covered me. 5.

And I sayd, oh, that I had wings like a dove: thē would I flye away & rest. 6.

Behold I would take my flight farre of, and lodge in the wildernesse. 7.

I would make hast for my deliverance, from the stormie wind & tempest. 8.

My soule is among Lions: I lie among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword. 57. 4.

Because I am poore and needie, and mine heart is wounded within me. 109. 22.

I depart like the shadow that declineth, & am shakē off, as the grashoper. 23.

My knees are weake through fasting, and my flesh hath lost all fatnesse. 24.

I became also a rebuke unto them: they that looked upon me, shaked their heads. 25.

Surely mine enemie did not defame me: for I could have borne it: neither did mine adversarie exalt himself agaynst me: for I would haue hid me from him. 55. 12.

But it was thou, ô man, even my companion, my guide, and familiar. 13.

Which delighteth in consulting together, and went into the house of God as companions. 14.

He layd his hands upon such, as bee at peace with him, and he brake his covenant. 20.

Yet, when they were sicke, I was clothed with sack: I humbled my 35. 13.

soule with fasting: and my prayer was turned upon my bosome.

14. I behaved my self as to my friend, or as to my brother: I humbled my self mourning as one that bewayleth his mother.

26. 4. I have not haunted with vayne persons, neither kept companie with the dissemblers.

5. I have hated the assemblie of the evill, and have not companied with the wicked.

131. 1. Lord, mine heart is not haughtie, neither are mine eyes lostie, neither have I walked in great matters and hid from me.

2. Surely I have behaved my self, like one weaned from his mother, and kept silence: and I am in my self as one that is weaned.

6. My soule hath too long dwelt with him that hateth peace.

5. Wo is me that I remayne in so long an exile, and still wander as those that dwell but (only) in tents.

7. I seeke peace, and when I speake thereof they are bent to warre.

The Argument of those three Psalmes that are of the second sort.

Secondarily he praieth for help: beseeching the Lord, that he will consider the estate they are in, and that himselfe will giue them help, whereunto appertein these three Psalmes that follow.

The fyrst Psalme of the second sort.

The Argument.

In the first of these Psalmes he stirreth vp the Lord to heare, and to regard his praier: and to addresse himselfe to help. Whereby we also may better see how (in this case of ours) we may powre forth such praiers also.

The third Psalme.

The Psalme.

141. 1. O Lord, I call upon thee: hast thee unto me, heare my voyce when I crie unto thee.

54. 2. O God, heare my prayer: hearken unto the words of my mouth.

84. 8. O Lord God of hostes, heare my prayer: hearken ô God of Iaakob.

9. Behold, ô God, our shield, and looke upon the face of thine annoynted.

86. 6. Giue eare, ô Lord, unto my Prayer, and hearken unto the voyce of my supplication.

7. In the day of my trouble I will call upon thee: for thou hearest me.

146. 6. Thou art my God: heare, ô Lord, the voyce of my Prayers.

4. 1. Heare me when I call, ô God, of my righteousnesse: thou hast set me at libertie when I was in distresse: have mercie upon me, and hearken unto my Prayer.

141. 2. Let my Prayer be directed in thy sight as incense: and the lifting up of my hands as an evening sacrifice.

109. 1. Hold not my toung, ô God of thy prayse.

Arise, ô Lord, in thy wrath, and lift up thy self agaynst the rage of mine enemies, and awake for me, according to the judgements that thou hast appoynted. 7.6.

O Lord God the avenger, ô God the avenger, shew thy self cleerely. 94.1.

Exalt thy self, ô judge of the world, and render a reward to the proud. 2.

Thou hast seene it, o Lord: keepe not silence: be not farre from me, ô Lord. 35.22.

Pleade thou my cause, ô Lord, with them that striue with me: fight thou agaynst them, that fight agaynst me. 34.1.

Lay hand upon thy shield and buckler, and stand up for my helpe. 2.

Save me, ô God, by thy name, and by thy power judge me. 54.1.

Turne unto me, and have mercie upon me: give thy strength unto thy seruant, and save the sonne of thy hand-mayd. 86.16.

Shew a token of thy goodnesse towards me, that they which hate me, may see it, because thou, ô Lord, hast holpen me and comforted me. 17.

Exalt thy self, ô God, above the heavens, and let thy glorie bee upon all the earth. 57.5.11.

Wilt not thou, ô God, (which hadst cast us off, and didst not go forth, ô God, with our armies.) 60.10.

Giue us helpe agaynst trouble? for vayne is the helpe of man. 11.

O God, thou art my God, earely will I seeke thee: my soule thirsteth for thee, my flesh longeth after thee, in a barren and drie land without water. 69.1.

Bring out also thy speare, and stop the way agaynst them that persecute me: say unto my soule, I am thy saluation. 35.3.

So shall the congregations of the people compasse thee about: for their sakes therefore returne on high. 7.7.

The second Psalme of the second sort.

The Argument.

In this second Psalme ensuing, he doth more specialy direct his praiers against the enimies, desiring God to abate their force, and to bring them downe. This he doth verie earnestlie, and by manie apt similitudes, and other force of speach: notably expressing how much he desireth, on the behalfe of Gods glorie, their vtter destruction. And we likewise, comming to these that are enimies to vs for the Gospels sake, if so be that we firmely retaine an vnfeigned loue of their persons, and of such good things as are in them (and, in that respect pray for them) not only we may in such sort pray against them, in respect of the glorie of God: but also we ought so throughlie to be touched therewith, that how deare so euer otherwise they are vnto vs, yet in this respect we should spare them nothing at all, to the impeachment of any part of his honour.

The 4. Psalme.

The Psalme.

LOrd, how long shall the wicked, how long shall the wicked triumph? 94.3.

Even thou, ô Lord God of hostes, ô God of Israel, awake to visite all the heathen, and be not mercifull unto those that transgresse maliciouslie. 59.5.

Let

140. 8. Let not the wicked have his desire, ô Lord, performe not his wicked thoughts, least they be too proud.

35. 25. Let them not say in their hearts, ô, our soule reioyce: neither let them say, wee have devoured him.

58. 6. Break their teeth, ô God, in their mouthes: break the jawes of the young lions, ô Lord.

56. 7. They think they shal escape by iniquitie: ô God, cast these people downe in thy anger.

55. 9. Destroy, ô Lord, and divide their tongues: for I have seene crueltie and strife in the citie.

15. Let death cease upon them, let them go downe quicke into the grave: for wickednesse is in their dwellings, even in the mids of them.

58. 8. Let him consume like a snaile that melteth: and like the vntimely fruit of a woman that hath not seene the Sunne.

35. 4. Let them be confounded and put to shame, that seeke after my soule: let them be turned back, and brought to confusion, that imagine mine hurt

58. 7. Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

9. As raw flesh, before your pots feele the fire of thornes: so let him carie them away as with a whirl-wind in his wrath.

35. 5. Let them be as chaffe before the wind, & let the Angel of the Lord scatter thē.

59. 11. Slay them not, least my people forget it: but scatter them abroad by thy power, and put them downe, ô Lord, our shield.

12. For the sinne of their mouth, and the words of their lips: and let them be taken in their pride, even for their perjurie and lies that they speake.

13. Consume them in thy wrath: consume them that they be no more: & let them know that God ruleth in Iaakob, even unto the ends of the world.

35. 6. Let their way be dark & slippery: and let the Angel of the Lord persecute them

140. 10. Let coales fall upon them: let him cast them into the fire, and into the deepe pits that they rise not.

35. 8. Let destruction come upon him at unawares, and let his net, that he hath layd privilie, take him: let him fall into the same destruction.

141. 10. Let the wicked fall into his nets together, whiles I escape.

109. 6. Set thou the wicked over him, and let the adversarie stand at his right hand.

7. Whē he shalbe judged, let him be condēned, & let his praier be turned into sin.

8. Let his dayes be few, and let another take his charge.

9. Let his children be fatherlesse, and his wife a widow.

10. Let his children bee vagabonds and beg their bread, comming out of their places destroyed.

11. Let the extortioner catch al that he hath, & let the straunger spoyle his labour.

12. Let there be none to extend mercie unto him: neither let there bee any to shew mercie upon his fatherlesse children.

13. Let his posteririe be destroyed, and in the generation following let his name be put out.

14. Let the iniquitie of his fathers be had in remembraunce, with the Lord: and let not the sinne of his mother be done away.

15. But let them alway bee before the Lord, that he may cut off their memoriall from the earth.

Let

Let destruction be unto him, as a garment to cover him, and for a girdle wherwith he shalbe alway girded. 19.

Let this bee the reward of mine adversarie from the Lord, and of them that speake evill agaynst my soule. 20.

As for the chiefe of them that compasse me about, let the mischiefe of their owne lips come upon them. 140. 9.

Let mine adversaries be clothed with shame, and let them cover themselves with their confusion, as with a cloake. 109.29.

O let the malice of the wicked come to an end: but guide thou the just. 7. 9.

Let them be confounded and put to shame together, that rejoyce at mine hurt: let them be clothed with confusion and shame, that lift up themselves against me. 35. 26.

But let them be joyfull and glad that loue my righteousnesse: yea let them say alway, let the Lord be magnified, which loveth the prosperitie of his seruant. 27.

The third Psalme of the second sort.

The Argument.

In the third he prayeth for the preseruation of himself, and the godlier sort: as hauing consecrated themselues vnto him: and for that they haue deserued no such thing at their enemies hands, as was by them intended agaynst them. And as there is, in these dayes of ours, good cause, as earnestly for to beg for our safetie at the hands of God: so may we likewise in these respects bee bold to do it, and hope well of the successe that God shall giue it.

The fifth Psalme.

The Psalme.

IVdge me, ô God, and defend my cause, agaynst the unmercifull people: deliver me from the deceitfull and wicked man. 43. 1.

Incline thine eare, ô Lord, and heare me: for I am poore and needie. 86. 1.

Be mercifull unto me, ô Lord: for I crie unto thee continually. 3.

O my God deliver me from mine enemies, defend me from them that rise up agaynst me. 59. 1.

Deliver me from the wicked doers, and save me from the bloudie men. 2.

For the voyce of the enemie, and for the vexation of the wicked: because they have brought iniquitie upon me, and furiously hate me. 55. 3.

Hearken unto me and answer me: I mourn in my prayer and make a noyse. 2.

Heare my prayer, ô God, and hide not thy self from my supplication. 1.

O Lord my God, if I have done this thing: if there bee any wickednesse in my hands: 7. 3.

If I have rewarded evill unto him that dealt friendly with me (yea I have delivered him, that without any cause is mine enemie) 4.

Then let my enemie persecute my soule, and take me: yea let him tread my life downe upon the earth, and lay mine honour in the dust. 5.

Stand up, O Lord, in thy wrath, and lift up thy self: because of the indignations of mine enemies, arise up for me in the judgement that thou hast commaunded. 6.

But judge thou me, ô Lord my God, according to thy righteousnesse, and let them not rejoyce over me. 35. 24.

O Lord I have loved the habitation of thy house, and the place where thine honour dwelleth. 26. 8.

Gather not my soule with the sinners, nor my life with the bloudie men. 9.

Iudge me, ô Lord, for I have walked in mine innocencie: my trust also hath 1.

been in the Lord: therefore shall I not slide.

35.23. Arise and wake to my judgement, even to my cause my God, and my Lord.

56. 1. Be mercifull unto me, ô God, for man would swallow me up: he fighteth continually and vexeth me.

120. 2. Deliver my soule, ô Lord from lying lips, and from the deceitfull tung.

140.1. Deliver me, ô Lord, from the evill man: præserve me from the cruel man.

7. 2. Least he devour my soule like a lion, and teare it in peeces while there is none to helpe.

141. 9. Keepe me from the snare which they have layd for me, and from the grens of the workers of iniquitie.

35. 19. Let not them that are mine enemies unjustly rejoyce over me: neither let them winke with the eye, that hate me without a cause.

140.4. Keepe me, ô Lord, from the hands of the wicked: præserve me from the wicked man, which purposeth to cause my steps to slide.

109.21. But thou, ô Lord, my God deale with me according to thy name: deliver me (for thy mercie is good.)

35. 17. Lord, how long wilt thou behold this? deliver my soule from their tumult, even my desolate soule from the lions.

43. 2. For thou art the God of my strength: why hast thou put me away? why go I so mourning when the enemie oppresseth me.

109.26. Helpe me, ô Lord my God: save me according unto thy mercie.

27. And they shall know that it is thy hand, and that thou Lord hast done it.

28. Though they curse, yet thou wilt blesse: they shal arise and be confounded: but thy seruant shall rejoyce.

26. 2. Prove me, ô Lord, and trie me: examine my reynes and my heart.

86. 11. Teach me thy way, ô Lord, and I will walke in thy trueth: knit my heart unto thee, that I may feare thy name.

43. 3. Send thy light and thy trueth: let them leade me: let them bring me unto thy holy mountaine, and to thy tabernacles.

141. 3. Set a watch, ô Lord, before my mouth: and keepe the doore of my lips.

4. Incline not mine heart unto evill, that I should commit wicked workes, with men that work iniquitie: and let me not eate of their delicates.

5. Let the righteous smite me: for that is a benefite: and let not him reprove me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall even pray in their miseries.

86. 2. Præserve thou my soule, for I am mercifull: my God save thou thy servant that trusteth in thee.

4. Rejoyce the soule of thy servant: for unto thee, ô Lord, do I lift up my soule.

The Argument of three other Psalmes that do apperteyne to the third sort.

Thirdly, he conceiueth good hope in the goodnesse of God: and doth not only acknowledge the same unto him: but laboureth also to strengthen himself therein more and more. Vnto which three other Psalmes likewise do apperteyne.

The first Psalme of the third sort.

The Argument.

In this first Psalme he expresseth the confidence that he hath in the goodnes of God, in respect of the cause that he hath in hand, and notably stirreth vp himself ther-

unto: & yet but generally: and more specially after in those two that follow. And wee likewise may hereby, not only expresse such confidence as we haue: but see whereunto wee may iustly rise, (our cause being now, all one with his then) and how we are to stirre vp our selues vnto it. The 6. Psalme.

The Psalme.

O Lord my God, in thee I put my trust: save me from al that persecute me, and deliver me. 7. 1.

Have mercie upon me, ô God, have mercie upon me: for my soule trusteth in thee, and in the shadow of thy wings will I trust, til these afflictions do overpasse. 57. 1.

For thou, ô Lord art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth. 86. 15.

Mine eyes looke unto thee, ô Lord God: in thee is my trust: leave not my soule destitute. 141. 8.

For thou Lord art good and mercifull, and of great kindnesse unto al men that call upon thee. 86. 5.

My soule cleaveth unto thee: for thy right hand upholdeth me. 63. 8.

Thus I behold thee, as in the Sanctuarie when I behold thy power and glorie. 2.

When I was afrayd, I trusted in thee. 65. 3.

Thy vowes are upon me, ô God: I will render praises to thee. 56. 12.

In God do I trust: I will not be afrayd what man can do unto me. 11.

Whē I crie, thē shal mine enemies turne back: this I know, for God is with me. 9.

Thou hast counted my wandrings: put my teares in thy bottel: are not they in thy register. 8.

That thy beloved may be delivered, helpe with thy right hand, and heare me. 60. 5.

And now thou hast given a banner to them that feare thee, that it may bee displayed because of thy trueth. 4.

The Lord is in his holy place: the Lords throne is in the heavens: his eyes will consider: his ey-lids will trie the children of men. 11. 4.

God judgeth the righteous, and him that contemneth God, every day. 7. 11.

I will walk in mine innocencie: redeeme me therefore & be mercifull unto me. 26. 11.

I will lay me downe and sleepe also in peace: for thou Lord only makest me dwel in safetie. 4. 9.

The second Psalme of the third sort.

The Argument.

In this Psalme he doth more specially expresse his confidence against his enemies: that though they be many and mightie, and fiercely bent: yet shall they notwithstanding be ouerthrowne. And in the cause that we haue in hand, we may in like sort make that account, if there be no fault in our selues: and so hereby we are to rayse vp our selues vnto the like confidence also. The 7. Psalme.

The Psalme.

IN the Lord put I my trust: how say ye then to my soule, flee to your mountaine as a bird? 11. 1

How long will ye say, tush the Lord shall not see: neither shall the God of Iaakob regard it. 94. 7.

Take heed ye unwise among the people: ô ye fooles, when will ye understand? 8.

He that planteth the eare, shall he not heare? or he that formeth the eye, shall he not see? 9.

Or he that chastiseth the nations, shall he not correct? he that teacheth man know- 10.

knowledge, shall he not know?

59. 8. But thou, ô Lord, shalt have thē in derisiō, & thou shalt laugh at al the heathē.

94. 11. The Lord knoweth the thoughts of man, that they are vanitie.

59. 9. He is strong, but I will wayt upon thee: for God is my defence.

7. 14. Behold he shall trauaile with wickednesse: for he hath conceaved mischief, but he shall bring forth a lye.

16. His mischief shall returne upon his owne head, and his crueltie shall fall upon his owne pate.

59. 10. My mercifull God will prævent me: God will let me see my desire upon mine enemies.

11. 5. The Lord will trie the righteous: but the wicked, and him that loveth iniquitie doth his soule hate.

7. 13. He hath also præpared him deadly weapons: he will ordeyne his arrowes for them that persecute me.

12. Except he turne, he hath whet his sword: he hath bent his bow & made it ready.

11. 6. Vpon the wicked he shall rayne snares, fire, and brimstone, and stormie tempest: this is the portion of their cup.

55. 23. And thou, ô God, shalt bring them downe into the pit of corruption: the bloudie, and deceytfull men shall not live halfe their dayes: but I will trust in thee.

63. 9. Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10. They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

54. 5. He shall reward evill unto mine enemies: oh cut them off in thy wrath.

60. 12. Through God we shall do valiantly: for he shall tread downe our enemies.

60. 6. God hath spoken in his holinesse: therfore I will rejoyce: I shall devide Sichem, and measure the valley of Sucoth.

7. Gilead shall be mine, and Manasseth shall be mine: Ephraim also shall be the strength of my head: Iudah is my lawgiuer.

8. Moab is my washpot: over Edom will I cast out my shoe: Palestina shew thy self joyfull for me.

9. Who will leade me into the strong cities? who will bring me into Edom?

The third Psalme of the third sort.

The Argument.

In this likewise he doth more specially expresse his confidence, yet not so directly of the enemies now: but only on behalfe of himself, and others of the godlier sort: shewing that although their case bee hard, yet shal they not miscarie: but shall haue a readie helpe, in their mightie and merciful God. By direction whereof we likewise, in the cause that we haue in hand, and so farre as our selues are no hinderance vnto our selues, are to rayse vp our faith vnto the fulnesse of this assurance that we finde in him.

The 8. Psalme.

The Psalme.

34. 19. GReat are the troubles of the righteous: but the Lord delivereth him out of them all.

94. 14. Surely the Lord will not fayle his people, neither will he forsake his inheritance.

34. 7. The Angell of the Lord pitcheth round about them that feare him, and delivereth them.

18. The eyes of the Lord are upon the righteous, & his eares are open unto their cry.

I know

I know that the Lord will auenge the afflicted, and judge the poore. 140. 12.
Why art thou cast downe my soule, and unquiet within me? wayt on God: for I will yet give him thanks, for the helpe of his præsence. 42. 5.
Surely the righteous shall praise thy name, & the just shall dwel in thy præsence. 140. 13.
For judgemẽt shal return to justice, & al the upright in heart shal follow after it. 94. 15.
For the righteous Lord loveth righteousnes, his countenãce doth behold the just. 11. 7.
For he will stand at the right hand of the poore, to save him from them that would condemne his soule. 109. 30.
He keepeth al his bones: not one of them is broken. 34. 20.
The Lord will graunt his louing kindnesse in the day, and in the night will I sing of him, even a prayer unto the God of my life. 42. 8.
I will say unto God which is my rock, why hast thou forgotten me? why go I mourning when the enemie oppresseth me? 9.
Blessed are they that dwell in thine house: they will ever prayse thee. 84. 4.
Blessed is the man whose strength is in thee: and in whose heart is thy wayes. 5.
Blessed is the man whom thou chasticest, ô Lord, and teachest him in thy law. 94. 12.
That thou mayst give him rest from the dayes of evill, whilest the pit is digged for the wicked. 13.
The lions do lack, and suffer hunger: but they which seeke the Lord shall want nothing that is good. 34. 10.
Why art thou then cast downe my soule? and why art thou disquieted within me? wayt on God: for I wil yet give him thanks, he is my præsent help & my God. 43. 5.
Behold God is mine helper, the Lord is with them that uphold my soule. 54. 4.
My defence is in God, who præserveth the upright in heart. 7. 10.
The Lord is my refuge, and my God is the rock of my hope. 94. 22.
He will send from heaven, and save me, from the reproofe of him that would swallow me: God will send his mercie and his trueth. 57. 3.
The Lord shal judge his people: judge thou me, ô Lord, according to my righteousnesse, and according to mine innocencie that is in me. 7. 8.
For thy louing kindnes is ever before mine eyes: therefore have I walked in thy trueth. 26. 3.
I will rejoyce in God because of his word: I trust in God, and will not feare what flesh can do unto me. 56. 4.
Thou hast given me more joy of heart, then they have had, when their wheat and their wine did abound. 4. 7.
Why art thou cast downe my soule? and why art thou disquieted within me? wayt on God: for I will yet give him thanks: he is my præsent help and my God. 42. 11.
I will call upon God, and the Lord will save me. 55. 16.
Evening, and morning, and at noone day will I pray, and make a noyse: and he will heare me 17.
He hath delivered my soule in peace from the battell, that was agaynst me: for many were with me. 18.
God shall heare and afflict them: even he that reigneth of old. 19.
O Lord of hosts, blessed is the man that trusteth in thee. 84. 12.
Let Israel wayt on the Lord from hence-forth for ever. 131. 3.

The Argument.

Fourthly, he vpbraideth his enemies, & triumpheth ouer them, charging them with great malice in heart: and the same to breake forth of them plentifully in word,

and deede? and withal, that they shal certeynly come to confusion to the comfort of the godly, and to the glorie of God himself. A very good course for vs also to follow in these dayes of ours: and such as we neede not to estraunge from our selves, whomsoever we can finde in our hearts, to cleanse vs truely from our wonted sinnes: and in the goodnesse of this our cause to cleave to the Lord.

The 9. Psalme.

The Psalme.

58.1. IS it true, ô ye congregation? speake ye justly? ô sonnes of men, judge ye uprightly?

2. Yea rather, ye imagine mischief in your hearts: your hands execute cruelltie upon the earth.

3. The wicked are straungers from the wombe: even from the bellie have they erred and speake lyes.

4. Their poison is even like the poison of a serpent: like the deafe adder that stoppeth his eare.

5. Which heareth not the voyce of the inchanter, though he bee most expert in charming.

4.12. O ye sonnes of men, how long will ye turne my glorie into shame? loving vanitie and seeking lyes.

3. For be ye sure that the Lord hath chosen to himself a godly man: the Lord will heare when I call unto him.

4. Tremble and sinne not: examine your owne heart upon your bed, and be still.

120.3. What doth thy deceitfull tung bring unto thee? or what doth it auayle thee?

4. It is as the sharpe arrowes of a mightie man, and as the coales of Iuniper.

52.1. Why boastest thou thy self in thy wickednesse, ô man of power? the loving kindnesse of God endureth daylie.

2. Thy tongue imagineth mischief, and is like a sharpe rasour that cutteth deceitfully.

3. Thou doest love evill more then good, and lies more then to speake the trueth.

4. Thou lovest all words that may destroy: ô deceitfull tung.

5. So shall God destroy thee forever: he shall take thee and plucke thee out of thy tabernacle: and roote thee out of the land of the living.

6. The righteous also shall see it, and feare, and shall laugh at him, saying:

7. Behold the man that tooke not God for his strength: but trusted in the multitude of his riches, and put his strength in his malice.

57.6. He hath made a pit and digged it, and is falne into the pit that he made.

109.16. Because he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17. As he loved cursing, so shall it come unto him: and as he loved not blessing, so shall it be farre from him.

18. As he clothed himself with cursing like a rayment: so shall it come into his bowels like water, and like oyle into his bones.

140.11. For the backbiters shall not be established upon the earth: evill shall hunt out the cruel man to destruction.

59.14. And in the evening they shall go to and fro, and barke like dogges, and go about the citie.

15. They shall runne here and there for meat, and surely they shall not be satisfied, though they tarie all night.

The

The righteous shall rejoyce when he seeth the vengeance: he shall wash his feete in the bloud of the wicked. 58. 10.

And men shal say, verily there is fruite for the righteous: doubtlesse there is a God that judgeth the earth. 11.

And he wil recompence them their wickednesse, and destroy them in their owne malice: yea the Lord our God shall destroy them. 94. 23.

But I shalbe like a greene Oliue tree in the house of God: for I trusted in the mercie of God for ever and ever. 52. 8.

But malice shall slay the wicked: and they that hate the righteous shall perish. 34. 21.

The Argument.

Fiftly, he calleth on the godly to their further incouragement, shewing the great goodnesse of God towards them, and that in the way of godlines, whatsoever their troubles are, yet notwithstanding they shall neuer fall. A very good exercise for vs also, in respect of the weaknesse of many, and loosenes of others: & the shorter that Dauid is in this matter, and the more thereby we are left to our selues, the more carefull we ought to be thereof. The 10. Psalme.

The Psalme.

WHo will rise up with me agaynst the wicked? or who will take my part agaynst the workers of iniquitie? 94. 16.

Come ye children hearken unto me, I will teach you the feare of the Lord. 34. 11.

Tast ye and see, how gracious the Lord is: blessed is the man that trusteth in him. 8.

Offer the sacrifices of righteousnesse, and trust in the Lord. 4. 5.

Praise ye the Lord with me, and let vs magnifie his name together. 34. 3.

Feare the Lord ye his saints: for nothing wanteth to those that feare him. 9.

What man is he that desireth life, and loveth long dayes, for to see good? 12.

Keepe thy tung from evill, and thy lips that they speake no guile. 13.

Eschew evill, and do good: seeke peace, and follow after it. 14.

Cast thy burden upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for ever. 55. 22.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. 34. 17.

The Lord is neere unto them that are of a contrite heart: and will save such as be afflicted in spirit. 18.

Last of all, hauing layd all these things together before him, he notably acknowledgeth the great goodnesse of God towards him, and promiseth thankes and praise. And so it is our duetie likewise, in such sort to vnfould the goodnesse towards vs, in all these poynts before rehearsed, as that thereby we stirre vp our selues, euer to be thankefull more and more. Vnto which apperteyne these two Psalmes following.

The first Psalme of the sixt sort.

The Argument.

In the former of them he doth no more but promise, or set downe with himself, that he will be thankefull. A good purpose in him: and such as is as iustly deserued at our hands also. The 11. Psalme.

The Psalme.

I Will give thankes alway unto the Lord: his praise shall be in my mouth continually. 34. 1.

I will

109. 30. I will give thanks unto the Lord greatly with my mouth, and praise him among the multitude.

86. 13. I wil praise thee, ô Lord my God, withal my heart, yea I wil glorifie thy name for ever.

35. 28. And my tung shall utter thy righteousnesse, and thy praye every day.

26. 7. That I may declare with the voyce of thanks-giving, and set forth al thy wonderous works.

57. 9. I will praise thee, ô Lord, among the people, and I wil sing unto thee among the nations.

35. 18. So will I give thanks in the great congregation: I will praise thee among much people.

63 4. Thus will I magnifie thee all my life, and lift up mine hands in thy name.

5. My soule shalbe satisfied as with marrow and fatnes: and my mouth shall praise thee with joyfull lips.

6. When I remembred thee upon my bed, and when I thinke upon thee in the night watches.

7. Because thou hast been my helper, therefore under the shadow of thy wings will I rejoyce.

3. Thy loving kindnesse is better than life: therefore my lips shall praise thee.

57. 10. For thy mercie is great unto the heavens: and thy trueth unto the clowdes.

86. 13. For great is thy mercie towards me: and thou hast delivered my soule from the lowest graye.

56. 13. For thou hast delivered my soule from death, and also my feete from falling: that I may walke before God in the light of the living.

35. 10. All my bones shall say, Lord, who is like unto thee, which delivereſt the poore from him that is too strong for him? yea the poore that is in miserie, from him that spoyleth him.

94. 18. When I sayd, my foote slideth, thy mercie, ô Lord, stayed me.

19. In the multitude of my thoughts in mine heart, thy comforts have rejoyced my soule.

20. Hath the throne of iniquitie fellowship with thee, which forgeth wrõg for a law?

26. 12. My foote standeth in uprightnes: I will praise thee, ô Lord, in the congregations.

140. 7. O Lord God the strength of my saluation, thou hast covered my head in the day of battell.

86 8. Among the Gods there is none like unto thee: and there is none that can do like unto thy works.

9. All nations whom thou hast made shall come and worship thee, ô Lord, and shall glorifie thy name.

10. For thou art great, and doest wondrous things: thou art God alone.

84. 1. O Lord of hosts, how amiable is thy Tabernacle.

10. For a day in thy Courts is better than a thousand other-where: I had rather be a dorekeeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11. For the Lord God is the Sunne and shield unto us: the Lord will give grace and glorie: and no good thing will he withhold from them that walke uprightly.

56. 16. I will sing of thy power, and will praise thy mercie in the morning: for thou hast been my defence and refuge in the day of my trouble.

17. Vnto thee, ô my strength, wil I sing: for thou art my defence & my merciful God.

S. D. G.

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